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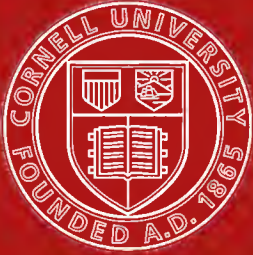
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TWENTY-FIFTH ANNIVERSARY  
OF  
CORNELL UNIVERSITY





1868

1893

PROCEEDINGS AND ADDRESSES  
AT THE  
TWENTY-FIFTH ANNIVERSARY  
OF THE OPENING OF  
CORNELL UNIVERSITY



ITHACA, N. Y.  
PUBLISHED BY THE UNIVERSITY  
1893

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## INTRODUCTORY



## INTRODUCTORY.

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In obedience to the provisions of its charter, Cornell University opened its doors to students on Wednesday, October the seventh, 1868.

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On June 15th, 1892, the Board of Trustees of the University, at their annual meeting in Commencement Week, adopted the following resolution :

*Resolved*, That a committee, consisting of the President of the University, the Chairman of this Board, and three members to be named by the Chairman, be constituted for the purpose of arranging for the appropriate observation of the twenty-fifth anniversary of the organization of Cornell University, with full authority to invite guests in the name of the Board, and to provide all necessary arrangements for the proper commemoration of the event ; and the Executive Committee is hereby authorized to make special appropriation to defray such expenses as may be determined upon by said special committee.

The committee thus created was completed by the nomination of the Hon. Alonzo B. Cornell, the Hon. Andrew Dickson White, LL.D., L.H.D., and Daniel Elmer Salmon, D.V.M., to serve as its members with President Jacob Gould Schurman, D.Sc., LL.D., and the Hon. Henry Williams Sage,



Chairman of the Board of Trustees. At the following annual meeting, June 14th, 1893, Robert Henry Treman, B.M.E., was appointed to the place on the committee left vacant by the expiration of Dr. Salmon's trusteeship.

In pursuance of the action of the Trustees, there were sent out in August and September, 1893, to some four thousand friends of the University the following invitation :

The Trustees and Faculty of Cornell University request the honor of your presence at Ithaca, New York, on Friday, Saturday, and Sunday, October sixth, seventh, and eighth, eighteen hundred and ninety-three, for the Public Exercises in Celebration of the Twenty-fifth Anniversary of the Opening of the University.

The programme of exercises arranged for the celebration ran as follows :

1868

PROGRAMME

OF THE

QUARTER-CENTENNIAL CELEBRATION

OF THE OPENING OF

CORNELL UNIVERSITY

FRIDAY, SATURDAY, AND SUNDAY

OCTOBER 6TH, 7TH, AND 8TH

1893

## FRIDAY, OCTOBER 6TH

8-11 P. M. General Reception and Reunion in the University Library.

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## SATURDAY, OCTOBER 7TH

The day will be opened with a Salute of twenty-five guns at 8 A. M., and the Chimes will be played from 9 to 10 A. M. The Literary Exercises will be held in the Lecture Room of the Library, beginning at 10 A. M., with the following programme :

## MUSIC

Prayer, THE REV. W. D. WILSON, D.D., LL.D.

Oration, HON. CHAUNCEY M. DEPEW, LL.D.

## MUSIC

Address, HON. STEWART L. WOODFORD, LL.D.

Address, THE REV. ANSON J. UPSON, D.D., LL.D.  
Chancellor of the University of the State of New York.

Address, THE REV. E. N. POTTER, S.T.D., LL.D.  
President of Hobart College.

## MUSIC

Address, PROFESSOR G. C. CALDWELL, B.S., Ph.D.

Address, HON. JOSEPH C. HENDRIX

Presentation of Commemorative Volumes :

1. TO PROFESSOR BURT G. WILDER, B.S., M.D., on behalf of his former Students, by DR. THEOBALD SMITH, Ph.B., '81, with reply by PROFESSOR WILDER

2. To the University, by

PROFESSOR ERNEST W. HUFFCUT, B.S., LL.B.

Benediction, THE REV. S. H. SYNNOTT

MUSIC

Immediately after the exercises the invited guests, alumni, and officers of government, administration, and instruction in the University will proceed to the Gymnasium, where dinner will be served.

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### SUNDAY, OCTOBER 8TH

11 A. M. Sermon,

RT. REVEREND W. C. DOANE, D.D. Oxon., LL.D. Cantab.

This service will be held in the Armory.

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7:30 Commemorative Service of the Cornell University  
Christian Association in Barnes Hall :

Doxology, By the Congregation

Scripture Reading and Prayer,

THE REV. CHARLES M. TYLER, A.M., D.D.

MUSIC

What the Association has done at Cornell,

PROFESSOR GEO. L. BURR, A.B.

What our Aim should be, JAMES P. HALL, '94

MUSIC

What a Christian Association can do for a University,

JOHN R. MOTT, '88, Ph.B.

The Association in the Church,

PROFESSOR B. I. WHEELER, A.B., Ph.D.

BENEDICTION

## THE REUNION



## THE REUNION.

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On the evening of Friday, October the sixth, there gathered at the reunion in the University Library, together with members of the University and many citizens of Ithaca, a large number of guests from all parts of the country—old students and alumni, early friends of the University, and eminent representatives of sister institutions. They were received by President and Mrs. Schurman, by the Hon. Henry W. Sage, Chairman of the Board of Trustees, and by Mrs. Dean Sage, of Albany.

Nearly all the rooms of the Library were thrown open to the guests, and there were exposed for their inspection the various official publications of the University and the most notable recent accessions to its shelves—specimen volumes from the Zarncke library, lately bought and presented to the University by Mr. William H. Sage, from the Dante collection now being gathered for it as the gift of Professor Willard Fiske, and, in the President White Library, a body of handsomely illustrated Russian works, sent for this anniversary, in token of his continued interest, by Ex-President White. There was also on exhibition, in the President White Library, the newly-completed portrait of Ezra Cornell, by Mr. J. Colin Forbes, ordered by the Legislature of the State of New York for the State Library at Albany.





## THE ADDRESSES



## THE ADDRESSES.

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Saturday morning dawned fair and bright, a perfect October day, like that which it commemorated. Ushered in by the artillery salute at eight and the chimes from nine till ten, the literary exercises, in the great hall of the University Library, were opened by prayer, offered by the first Registrar of the University, the Rev. William Dexter Wilson, D.D., LL.D., L.H.D., Professor Emeritus of Philosophy.

President Schurman then addressed the audience as follows :

### *Honored Guests, Alumni, and Friends :*

In the name of the University I bid you all a cordial welcome ! We have invited you to join with us in celebrating the twenty-fifth anniversary of the opening of the University. When that event took place, there was a complaint that nothing was finished. Replying to this criticism, the founder of the University in his short but pregnant and memorable speech expressed his own view and the view of the Trustees regarding the future of the University in words which I will now take the liberty of reading to you. " I hope," said he, " we have laid the foundation of an institution which shall combine practical with liberal education, which shall fit the youth of our country for the professions, the farms, the mines, the

manufactures, for the investigations of science and for mastering all the practical questions of life with success and honor." That was our founder's idea of the new university. And in the presence of this distinguished assembly, adorned with the presence of so many representatives of other seats of learning in the East and in the West, in the North and in the South, I venture to say that Ezra Cornell's is the final and absolute conception of the mission of a university. With due modesty I confess we are far from having attained unto the realization of our founder's ideal. Something, however, has been done; though there is much still to do. Between this task which beckons us on and that achievement which is behind we stand to-day. It will, I am sure, at once deepen our respect for the past and inspire us with faith and hope for the future, if on this occasion we consider, under the guidance of the eloquent gentleman who will now address us, what has been accomplished by Cornell University in the short span of twenty-five years. And so it gives me pleasure, as I also esteem it an honor, to present the orator of the day, the Hon. Chauncey M. Depew, LL.D.

MR. DEPEW'S ORATION.

*Mr. President and Ladies and Gentlemen :*

This is an American anniversary. It celebrates a life which is representative of American conditions and opportunities, and a university founded to meet

the practical necessities of American youth. Cornell was the first of the great colleges to cultivate a field outside the lessons and traditions of the mediæval schoolmen. The most exquisite of pleasures is contact with the perennial youth of our alma mater. Parties dissolve, friends grow cold, loved ones depart, and age becomes a solitude, but a day with the college revives the enthusiasms and ambitions of the past and puts us in touch with the hopes and aspirations of the present. Patriotic or commemorative celebrations are ephemeral. The centuries and their divisions which mark the recurring natal days of these great and ever growing centers of learning are eternal. We admire or reverence past events, as we do statues or monuments, only when we are in their presence. The fresh and stimulating influences of college life are ever with us. Ideas are companions; facts are mile-stones. Head and heart are united in the sentiments and emotions of this day.

The life of Ezra Cornell is a lesson and an inspiration. The study of his struggles and success is a liberal education. Our meeting would lose much of its significance if it failed to enforce the lesson of the career and commemorate the character of the founder. Sixty-five years ago young Cornell, who had just attained his majority and started out to seek his fortune, after a walk of forty miles rested upon one of the hills overlooking this beautiful lake. This reticent Quaker was passionately fond of nature, and he was entranced by the superb panorama

spread out before him. Few places on earth possess so many scenic attractions. The only view I know which compares with this is the view from the Acropolis at Athens, with the plain in front, the Pentelic mountains behind, and the blue Ægean in the distance.

The young mechanic had neither friends nor acquaintances in the village which nestled at his feet, and his worldly possessions were all in a little bundle on the end of the stick which served for staff and baggage-wagon. He had no money and only a spare suit of clothes, but with health, good habits, ambition, industry, and a perfect knowledge of what he intended to do, and an equal determination to do it, he entered Ithaca a conqueror. No delegation of citizens met him at the gates, no triumphal procession bore him in a chariot, no arches spanned the streets, but the man who was to make this then secluded hamlet known throughout the world had done for Ithaca the greatest service it could receive by deciding to become its citizen. Though poor, he was far removed from poverty. His situation illustrates one of the hopeful features of American conditions. Neither doubt nor despair was in his mind. He had found his place and knew he could improve it. He saw his ladder and began to climb it. It is the genius of our people to get on, and it is the pleasure of the community to help and applaud. Occasional failures test the metal of the aspirant, and hard knocks develop grit or gelatin. There are, unhappi-

ly, suffering and helplessness incident to the practical workings of the doctrine of the survival of the fittest, but vigor and manhood win their rewards.

Faith and works were the principles of Ezra Cornell and the carpenter's bench a platform and preparation for larger efforts. Adaptability and concentration of effort have developed the resources of the country. They have opened mines in the mountains and transformed the prairies from wild wastes to fields rich with golden grain and dotted with happy homes. They have suggested the inventions to meet the necessities of the hour. They are American characteristics. They belong only to a people who are not trained in grooves and are not taught to plant their feet only in the deeply worn molds made in the pathway of time by the steps of their ancestors. With Mr. Cornell these qualities were superlative gifts. As a carpenter he improved the methods of his village master; as a mechanic he devised machines which overcame unexpected difficulties; as an unprejudiced practical man he became familiar with the uses of electricity while the professor was still lecturing upon its dangers.

Morse had discovered the telegraph, and if he had lived in an earlier age he would have been either incarcerated or incinerated. Bigots looked with suspicion upon this possibly sacrilegious trifling with the lightning, scientists doubted the utility of the invention and congressmen regarded it with distrust. The inventor needed an undaunted and indomitable



man of affairs to demonstrate to capitalists its possibilities and to the public its beneficence, and he found him in Ezra Cornell, who saw its future, and upon his judgment staked the accumulations of his life and the almost superhuman labors of a decade. He owned electric shares of the face value of millions and went hungry to bed because he had not the means to pay for a meal, and his family suffered because they could not be trusted for a barrel of flour. But neither want nor debt nor the sheriff could wrest from him his telegraph stock. I know of no more dramatic scene in the lives of any of our successful men than the spectacle of this potential millionaire tramping through the highways and byways of penury, suffering, and sickness, upheld by his sublime faith in his work and the certainty of its recognition. Suddenly the darkness was dispelled and the day dawned. People woke up to the necessity of the telegraph for the government and for commerce, and Cornell's faith had coined for him a fortune.

In a country like ours, where so many accumulate great wealth, its proper use and distribution are becoming questions of national as well as individual interest. A half-century ago the subject was unknown; a quarter of a century ago the public thought little and cared less about it; but to-day it threatens to become the incentive to or the solvent of socialism. The concentration of riches and the cultivation of agrarianism have advanced with equal

pace. The recent political movements, which in some states defeated both the national parties, were the expression at the polls of the silent forces whose growth and strength had been unnoticed. Though the principles of the new faith are vague, incoherent, and apparently absurd, the underlying power which welds and wields them is hatred and distrust of property.

The objective point is at present the corporation. But, as the operation and necessity of this device for transacting a business in which all as stockholders can participate is better understood, the millionaire becomes the target. It is at once the anomaly and the danger of the crusade, that it enlists those who are themselves property-holders, as farmers or house-owners or tradesmen, against those who have more. Selfish and ostentatious wealth is the most potent agency for promoting the methods for its own diminution and destruction by legislation, while the wise and generous use of money builds barriers for its protection.

The most arrogant and offensive manager of money is often the man who has endured and suffered adversity and finally becomes a success. He proudly boasts, "I owe nothing to the world," and "no one ever did anything for me." He is neither sympathetic with the struggling nor sensitive to duty. As a money-making machine he incurs the enmity of his fellows and cares nothing for their good will. With an increasing contempt for those who fail to

get on in business comes a growing disparagement of the value of the work or services of others. He pays grudgingly, and gives regretfully only under the resistless pressure of his surroundings. In the lending of money he practices the arts of the usurer, and in speculation those of the gambler. The world gains nothing by his life, and his heirs are his only beneficiaries at his death. Such a man does infinite harm. He is at once the excuse for and the irritant of the combination of the elements, which, either blindly or viciously, labor for the destruction of our institutions and laws. He has existed under all forms of government and society, but it is in a republic that he becomes peculiarly obnoxious, and the methods of reaching him seem more accessible.

There are men who so use their wealth that the whole community rejoices in their good fortune and applauds the management of their trusts. Their course sharply differentiates between property and its administration. They draw the fire from vested interests, upon whose integrity and safety the structure of society depends, and concentrate it upon the unworthy steward who defies the written laws of God and the unwritten ones of men. A most noble and brilliant representative of this class was the founder of this university. Prosperity made him neither an idler nor a voluptuary. It added fresh vigor to his work, enlarged his vision, and broadened his sympathies. No mawkish sentimentality nor theatrical surprises were in his character. He

determined to devote a portion of his fortune to the welfare of his countrymen and countrywomen and decided that the best way was to give them the education and training with which to help themselves. He had the self-made man's belief that a successful career is possible to every one who tries, but he knew from sore experience how difficult is progress for the poorly equipped in the sharp competition of life. He did not give up money-making. On the contrary, the more beneficent purposes to which he found it could be applied, the harder he worked to gain more. His was the ideal of the divine injunction to be "diligent in business, serving the Lord."

In great crises in the history of nations and in the conjunction of events which produce revolutions in the moral, the mental, or the physical conditions of a people, God always provides the man for the emergency. The causes which produce him and the results which follow his actions may form an epoch in the development of the race or only contribute to characteristics which mark a century. A Cæsar, a Hannibal, a Napoleon, a Peter the Hermit, a Luther, are eras in the story of the world. The generations which live in the period of the activities of such phenomenal genius are either consumed by the burning heat of the sun or blinded by its radiance. Centuries must elapse before we can calmly contemplate their powers or achievements, forgetting the frightful sufferings and calamities through which their work assumed form and permanence.

It is our happier lot to celebrate one of those minor events which is not a revolution, but an evolution. The government of the United States suddenly discovered that it had a duty to perform toward the education of the people. The federal constitution made it necessary to act through the states. Congress gave for this purpose a large grant of land, and nearly a million of acres came to New York. Schools struggling in financial difficulties, localities ambitious for an institution of learning, and speculators seeking the possession of the prize threatened the confiscation or dissipation of the trust. The friends of higher education, who had hoped for great benefits to the commonwealth from the wise administration of this fund, were in despair. The wisdom and generosity of Mr. Cornell saved the honor of the state and rescued the national gift for education. He said: "Concentrate this endowment, which is the only way to get its benefits, and I will add a half million dollars to it from my own fortune." It is a significant commentary upon the ignorance and greed of the times and the progress indicated by this celebration that the state of New York exacted from Ezra Cornell \$25,000 as a forced tribute for the privilege of giving \$500,000 of his own money for the permanent benefit of her people.

The selection and placing upon the market by the several states of these lands had reduced their price so low that but a fraction of the sum intended was realized. Then the same business sagacity,

foresight, and indomitable courage which had carried the telegraph to success again came to the public service. The founder contracted with the state to carry these lands and bear all the burdens of maintenance and taxation until their value should be commensurate with the purposes for which they were dedicated. The trust impaired his fortune, increased his cares, and brought upon him a storm of criticism and slander, but the strength and grandeur of this great and growing university are the living monuments which vindicate his name and fame.

The figures and results marvelously demonstrate the wisdom and sagacity of Ezra Cornell. The land grant to all the states was 9,597,840 acres, of which New York's alone was 989,920 acres. The whole grant realized the sum of \$15,866,371, of which New York's part brought \$6,661,473, or nearly one-half of the money for one-tenth of the land. Truly in this, as among the many events which have made New York the Empire State of the Union, when the clock struck the hour the man among her people who was equal to the occasion answered, "Willing and ready."

It was my privilege as a young man and the youngest member of the Legislature to sit beside Ezra Cornell. I learned to love and revere him. In those days, so full of the strife and passions of the civil war, it was a wonder and inspiration to listen to the peaceful plans of this practical philanthropist for the benefit of his fellow men. The times were big with

gigantic schemes for the acquisition of sudden fortunes, and his colleagues could not understand this most earnest and unselfish worker. To most of them he was a schemer whose purposes they could not fathom, and to the rest of us he seemed a dreamer whose visions would never materialize. These doubters of a quarter of a century ago esteem it a high privilege to stand in this presence and an honor to have the opportunity to contribute a chaplet to the wreaths which crown the statue of Ezra Cornell.

I remember that a scheme had been perfected whose ramifications extended all over the state and embraced the strongest men of both parties to raid the treasury upon a false assumption of the needs of the canals. The measure was sprung suddenly upon the house, and as chairman of the committee of ways and means it was my duty to fight it. I was almost wholly unprepared for the task. When the enemy seemed about to triumph, Mr. Cornell opened his desk, took from it a carefully arranged mass of figures and statistics, and placed them before me. "I have been gathering these for several weeks," he said, "in order to make a speech against this bill, but you need them now." They gave such full and complete refutations of the claims of the combination that at the close of the debate the proposed act was defeated and its advocates so completely routed that it was never revived. He cared more for the triumph of the truth than for any fame he might gain as its advocate. It was this utter oblivion to self which



led him to sacrifice everything for this university when once he had become convinced of its necessity and laid its foundations.

It was the highest public spirit which moved him to contribute a half million of dollars to concentrate and preserve the congressional land grant. It was the nobility which rises above natural and justifiable indignation that made him submit to the toll of \$25,000 for the privilege of grandly giving of his own. It was the spirit of which martyrs are made that inspired him to carry the land grant through years of financial depression, periling his fortune and impairing his health with the burden until finally the trust which would have brought only thousands realized millions. It was the martyr to the purest and loftiest sense of duty to his country and mankind, who buried the larger part of his estate building the railroads which connected his university with the transportation facilities of the country. But he secured for the people a seat of learning which will be ever increasing in strength and beneficence, and for himself the gratitude of all succeeding generations and immortal fame.

Text-books and lectures are only part of an education. There is more growth without than within the class-room. The faculty may be ever so faithful and learned—there is still much beyond them. The spirit of a college indelibly impresses its students. With the century-old foundations, it is the treasured memories and traditions of a brilliant past. It is the

force of the accumulated achievements and examples of generations of alumni who have illustrated and illumined the progress and glory of the republic. It matters little to Yale or Harvard that their founders are scarcely more than names with which nothing tangible can be connected. It is much—it is everything—to young Cornell that her sons can be inspired by such a founder.

The main object of higher education through all the ages had been to prepare men for the next world. It had not been thought necessary to do much for women, either for earth or heaven. The Puritans started the college with the settlement, but it was to train young men for the Christian ministry. We have not yet entirely recovered from the belief that a university career is worse than useless, except for the pulpit, law, and medicine. But the founder of this institution profoundly believed that the better fitted a man was for his life-work, the better his preparation for an existence beyond the grave. A successful worker, in a nation of workers, cared nothing for speculative philosophies, but had unbounded faith in the possibilities of an educated farmer or mechanic.

The materialism of our time is frequently denounced and eloquently assailed. It is in a sense the protest of the present against the past; of the practical progressists against the musty schoolmen. It gives our people more and better homes. Its inventions add immeasurably to the comfort and happi-

ness of our lives. Its enterprise and energy develop our resources and increase our national wealth. Gross materialism, which sacrifices everything to the mere accumulation of money, merits the censure it receives, but the real benefactors of the world in our age of hard struggles and hot competition are those who do most to fit both heads and hands for the needs of the hour. Whatever blessings have belonged in the past to him who made two blades of grass to grow where only one did before, are equally earned by the man whose locomotive or electrical device or machine or engine have multiplied power and simplified labor. Every scientific or mining, technological or manual-training school is the outgrowth of and contribution to our higher materialism. The new learning is not an assault upon but an enlargement of the old. The splendid results of ancient methods keep firm their hold upon the colleges. The training they give is equally beneficial for business and the professions.

It is the liberal education for ordinary pursuits which this university has demonstrated to be one of the great aims of teaching. "I would found an institution where any person can find instruction in any study," was the motto of the founder. It embraces in its catholic hospitality both sexes and all conditions in life. It is a trite truism that intelligence and virtue are the safety of a republic. For our period intelligence requires a broader interpretation. The ordinary equipment of the school is not suffi-

cient now, though it might have been with our fathers. It must be supplemented by both practical and scientific training for one's chosen vocation.

The rule of the thumb was the orthodox faith of the past and is the transparent weakness for the present. Greek and Latin will continue to occupy leading places in a liberal education. These languages may be dead as spoken tongues, but they embalm the priceless treasures of the past which have more than once rescued learning from the darkness and led the mind of the age to the light. It is not everyone who has the time, the disposition, or the ability to master the classic curriculum and its attendant requirements. There was no place for them within a period so recent that it hardly antedates the day we celebrate.

The academy of Plato flourished at Athens for nine hundred years. It preserved and stimulated the intellectual life of the civilized world through all those centuries. Justinian prepared the way for the dark ages by closing this venerable seat of learning and confiscating its endowments. But his practical education perished with the classical teaching which he thought useless.

In this university Plato's academy and the new education can dwell harmoniously and work beneficently on the same campus. The student has his choice between higher education for mental discipline and intellectual strength and pleasure, and higher education specifically for his vocation. His diploma

informs the world precisely what his alma mater has given. A review of the courses prescribed and permitted here would have paralyzed Duns Scotus, amazed Erasmus, and shocked Abelard. They would have felt that they had touched the base earth and its ignoble occupants. But we could not live in the clouds of the middle ages. With us the earth is the Lord's, and its dwellers his children, with equal rights and share in its blessings and opportunities. All work in it or on it is noble.

This experiment was hailed with derision and distrust. It had been settled by Plato's academy, and never after doubted, that repose and retirement from the activities of life were essential to study and thought. The venerable grove and the moss-covered and ivy-crowned hall were the symbols of learning. "The roar of the steam engine, the shriek of its whistle, the clatter of machinery, the fascination of the electric motors, the handiwork of the architect, the engineer, the surveyor, the farmer, the artisan, upon the campus will destroy," said the teachers, "all concentration upon text-books and reflection upon lectures." The issue was confidently met and courageously fought. We are here to celebrate the success of the idea of which Cornell is the chief exponent. From the chairs of the faculty of many colleges, from the bench, the bar, the pulpit, the doctor's office, and the editorial sanctum; from the field, the farm, and the factory; from the counting room, the telegraph, and the railway, the alumni of Cornell

university are gathered to do loving and reverent honor to the gifts which have lifted them into both the practice and enjoyment of their several pursuits.

Sir William Hamilton declared that "none of our intellectual studies tend to cultivate a smaller number of the faculties in a more partial and feeble manner than mathematics." Dr. Whewell writes that "mere classical reading is a narrow and enfeebling education," while Herbert Spencer solves in his large way the whole problem of study by his compact statement that "to suppose that deciding whether a mathematical or a classical education is the best in deciding what is the proper curriculum, is much the same thing as to suppose that the whole of dietetics lies in ascertaining whether or not bread is more nutritive than potatoes." The wise liver finds food in the life and products of the land, the water, and the air, and selects that which nourishes him best. And so classics and mathematics,—history, literature, and philosophy,—physics, botany, zoology, physiology, and the structure of the mind,—politics, economics, and science,—intellectual development and manual training, are the component parts of the equipment which the new learning offers to the student for his choice and needs. The variety and excellence of the world, the multiplication and beneficence of its activities, are due to the fact that what is meat for one man is poison for his neighbor.

The marvelous quarter of a century behind us has no greater distinction than the advance in the

education of woman. The doubts which surrounded the movement have been dispelled by the splendid demonstration of her ability to successfully compete with her brothers in any and every field of intellectual study and research. It is now urged that, when returning home, she is so much better educated than the village swain, she either rejects him and fails in her mission, or, as his wife, despises him. Ignorance is no excuse for keeping others ignorant. The alumnae of our female colleges will see to it that their boys are educated, and they are more and more every year the most active and effective workers for greater facilities and freer opportunities for study. Their co-education at Cornell with the young men has cultivated the best traits and most chivalric characteristics of American manhood. Their ambition and success have stimulated every department of the university to more earnest effort and higher ideals.

The emancipation of woman from the crushing slavery of a few overcrowded and wretchedly remunerated industries has increased incalculably both the sum of human happiness and the well-being of our communities. Education has fitted her for fields which needed her labor, and the world is enriched by her skill and fidelity, and the better for her independence.

The eighteenth century produced only two inventions—Franklin's lightning-rod and a machine for the manufacture of nails. The nineteenth, with the

telegraph and telephone, the sewing machine and the cotton gin, the railway and the steamship, and the thousands of other motors of progress, has redeemed and regenerated the globe. These marvels have changed the relations of men to each other and revolutionized their standing with the state. They have proved hotbeds of democracy and encouraged despotism. The pace has been too rapid for humanity to adjust itself to the new conditions. Both society and the commonwealth require educated intelligence for their safety. The fathers built their republic upon the individual. His independence was the keystone of the arch which supported their institutions. The mighty forces which the inventions have made obedient to the service of man have so increased productive power and energy that we live in an era of great combinations.

Organization threatens the destruction of the individual. The corporation or the trust says he shall not do business except as their employee or by merging his plant in theirs, and the labor union says he shall not work unless he does so by its rules and with its permission. Aggregated capital, united to build up and carry on important enterprises, causes labor to create counter forces for protection. The one attacks the small producer or manufacturer and drives him out of business, and the other prohibits the artisan from individually accepting employment, no matter what his skill, his desire or necessities. The same concentration of power has invaded the



sphere of politics. Our cities are governed by one or more powerful leaders, who, without the responsibilities of office, command the unquestioning obedience of the office-holders, and our states are rapidly running into the same conditions.

In 1862 Abraham Lincoln had upon his desk the emancipation proclamation and the land grant bill to promote education. He signed them both. The one was an essential complement of the other. Without education, emancipation does not emancipate. The freedman exchanges one thralldom for another. The tendencies of our times are much plainer than the remedies. It is utterly inconsistent with the welfare of our people that conflicts between capital and labor should always end in the primitive barbarism of a condition of war, with either the citizen soldiers under arms or semi-military private organizations doing police duty. Educate, educate, educate, is the national necessity. It takes time for emigrants coming to our shores to fully absorb the principles of American liberty, but their children can be so firmly grounded in its truths in the schools that they will be the best and bravest citizens of the state.

The grand mission of institutions like Cornell is the training and graduating of men of independent thought and action. The self-reliance which comes from the conscious mastery of one's calling is independence, and when supplemented by the teachings and touch of the university is liberty. Every youth who goes out into the world from any depart-

ment of this college becomes in the community where he settles an influence for right thinking and right acting. He is a standard for better work in his vocation. One of the difficulties of our situation is the mass of half educated and badly trained young men who come every year from our schools. Their equipment is too superficial for the professions or for business, and they have no preparation for the trades. They emphasize by their necessities and their careers the call for every possible extension of the new learning. It is both a commentary upon the public necessity for education and a comfort for the future that there can be found in the ranks of socialism or anarchy in the United States scarcely a single graduate of any high school—classical, technological, or manual-training.

Cornell gives free education to nearly six hundred students, the representatives of the assembly districts of the state of New York. In doing this she fulfills in fourfold measure the spirit and letter of her foundation. But the Empire State should not permit her sons to be a drain upon resources which have been so wisely husbanded and so admirably administered. It should generously recognize the splendid work done at Cornell and appropriate the means for the tuition of those who are here and those who wish to come. Then there would grow up on the shores of Cayuga lake a student republic rivaling those which greeted the middle-age revival of learning and instinct with the life and energy

and aspirations of to-day. The picture and the prospect should thrill the people of New York with loyal pride.

A few years ago the University of Heidelberg celebrated its five-hundredth anniversary. The heir to the throne of the German empire presided. Princes responded to the sentiments, and around the great hall hung the banners and armorial devices of the hereditary rulers of the land. The spectacle was brilliant and imposing, and the dazzling display of the emblems of rank and power made it a memorable pageant. When your eyes had become accustomed to the sheen of the armor and weapons and jewels, and your ears to the blare of the trumpets, you instinctively queried, What lesson of these five centuries does this ceremonial teach? You saw the baron in his castle on the Rhine, with his vassals at his feet; you felt the power and glory of Teutonic valor and achievements; you knew of the scholars and learned men who had passed the portals of the university: but you felt that the political, the social, and the material conditions of the age of invention and democracy were not represented.

It is the proud boast of Cornell that she is not only abreast with the times, but is leading them. No traditions retard her growth, and no legends obscure for her the truth. She feels the movement of the intellectual activities of the country and the throbbing pulse of our industrial development. Her twenty-five years are coincident with the unparalleled

progress of the United States since the close of the civil war, and her wonderful growth has been stimulated by its impulse.

Said Mr. Gladstone to me: "If I had to select from all the half-centuries of recorded time the fifty years in which to pass my active life, I would choose the fifty years in which I have worked. It has been fifty years of emancipation." What is true of this most remarkable and potential statesman is still more applicable to this university. Her quarter of a century is the high-water mark of intellectual activity, scientific discovery, realization of liberty, and material progress. Hero-worship is the happiness and inspiration of youth, and we have for this period Lincoln and Grant and Sherman and Sheridan in statesmanship and arms in our own country, and Gladstone, Bismarck, Von Moltke, Thiers, Cavour, and Gambetta abroad. Literature has been enriched by Ruskin and Hawthorne, Taine and Emerson, Longfellow and Tennyson, Bancroft and Green, Whittier, Lowell, and Holmes. Scholars and scientists, too numerous for record in the limits of this address, have irradiated this era with the results of their genius.

Edison and Bell and others have demonstrated the limitless possibilities of electricity. The spirit of invention and discovery has broken down the doors which safe-guarded the secrets of nature and let loose the imprisoned forces of resistless energy and remorseless power and tamed and trained them

to the service of man. The emancipation of the slave and the reconstruction of the states, the education of the freedmen and the restoration of national unity and national patriotism, are our object lessons in philanthropy and statecraft of priceless value to this and coming generations.

In the heroic age its honors and renown were for those who had been most successful in killing their fellow human beings. In our prosaic one, they are reserved for those who do most and best to preserve the lives, improve the health, increase the happiness, and promote the welfare of the men and women of the present and the future. Philanthropy has by natural evolution grown from an impulse to a science. The indiscriminate giving which pauperized has become the wise endowment for restoration to independence or the training for leadership. Our benefactions assume two forms, the one for repairs and the other for construction. In the first are hospitals, homes, and asylums, and in the second the school, the college, the university, and the library. Money yields its most satisfactory return when it is spent to open and smooth the pathways of youth to opportunity and careers. The investment compounds, and in compounding reduplicates its beneficence with each generation of students, while the benefactor has his fame freshened and enlarged by every recurring class till the end of time.

The enduring monuments of those who have promoted the growth of Cornell are fast filling the

campus. They are the buildings devoted to liberal learning which they have erected or furnished and endowed. Next to the name of the founder comes the benefactor Henry W. Sage, and then that noble, far-sighted, and unselfish woman whose eyes closed in death in the belief that she had done all she could for the university which she loved. Boardman and Barnes and White and Sibley head the roll of honor, which will increase with the annual celebration of the founder's day.

"I would found an institution where any person can find instruction in any study" is the chart, the compass, and the beacon light for Cornell. It shows all the oceans and continents of knowledge, it points the course of safety, according as the student would sail close to shore or fearlessly venture upon the boundless deep, and it warns him to keep and permits him to remain within the lines for which he has the ability, taste, and time. It is a motto under which the sons of the laborer and the millionaire, of the lawyer and the merchant, of the farmer and the mechanic, meet for the enjoyment of its equal gifts and opportunities. Cornell rounds her first quarter-century with a record of growth, maturity, and power unequaled in the history of colleges. Superb as is her youth, it is still only the promise of the splendors of her maturity and the ripened and softened grandeur of her age.

At the end of Mr. Depew's oration President Schurman said :

We had expected on this occasion to have with us the President of the United States. He cordially accepted the invitation of the University ; but in a letter which I hold in my hand, dated September 19th, Mr. Cleveland says that, owing to the condition of public business in Washington, it will be impossible for him to be present with us. He sends us, however, his greeting, which I am sure you will all be glad to reciprocate.

When the University was opened, the State of New York was represented at the exercises by her Lieutenant-Governor. From that day to this, that gentleman has been among our warmest friends, among our most devoted Trustees. He was then young, full of faith and hope, endowed with the gift of speech, and interested in public affairs. He is still a public man, still eloquent, still sympathetic, and, in spite of the lapse of time, still young. He will now address you,—the Hon. Stewart L. Woodford, LL.D.

#### MR. WOODFORD'S ADDRESS.

My friends, I hardly dare trust myself to say a word. Of all the men who stood at the cradle of Cornell University only twenty-five years ago, there are but two living : Andrew D. White, our first President, now serving the Republic in distant lands, and myself. Ezra Cornell, our founder, Horace Greeley, are dead. Erastus Brooks, George W. Schuyler, Sibley, Barnes, Boardman, all have gone across the river. From the tower above this great library ring the chimes that first rang out that October afternoon

twenty-five years ago, and she whose spirit voice seems to speak to us in those chimes is in the better land above. I have no words. Heart, memory, hope, are all too full. Cornell has more than answered the promise of her childhood—God grant that in the centuries to come she may do good work, true work, loyal work, for education, for humanity, for the Republic.

President Schurman then said : Cornell University is one of the sisterhood of colleges, universities, and institutions of higher learning, over which in the State of New York we have that unique and venerable institution known as the University of the State of New York. The next speaker is the Chancellor of the University, the Rev. Anson J. Upson, D.D., LL.D.

#### CHANCELLOR UPSON'S ADDRESS.

*Mr. President and Ladies and Gentlemen :*

Personally I have no right to address this distinguished audience. Only my official position in the educational system of this state would justify your Trustees in giving me the privilege of representing here the Regents of the University of the State of New York. I am encouraged, however, by the fact that Cornell University has recognized frequently, in the most friendly way, the work of our Board. It might have been otherwise. The work of the Regents is supervisory and nothing else. This institution, very naturally, might have refused to be thus supervised. It was not chartered by the Regents, but by the



Legislature. Its endowments, in the beginning, were large, and soon became much larger than those of any other college in this state. Its educational methods were somewhat peculiar. All these things and others like them, naturally might have created and fostered a spirit of independence or indifference. But Cornell University has shown no such independent spirit. From the beginning, you have courteously and loyally transmitted to Albany very full and most suggestive and valuable annual reports. In the annual convocation of the teachers of New York, in the capitol, none of our colleges has been more frequently and fully represented. The Presidents of the university, without exception, have honored us by their dignified presence. They have benefited the teachers of the state by their wide experience and stimulated them by their inspiring eloquence. Your professors have contributed largely to the interest and usefulness of the convocation, by giving us the results of their scholarship in erudite and sometimes profound papers, and in vigorous and influential discussion.

For all this and much more, permit me in the name of the Regents of the University to express our thanks. And you will also permit us to share in the congratulations of this occasion. We would unite with you in paying deserved honor to the worthy examples embalmed in your history.

I need not repeat the familiar facts in the life of your founder who gave you his name. The whole

world has recognized already his worth. As you, Mr. President, have quoted from the historian Froude, giving to the words your own significant endorsement: "a sublime figure anywhere," says the historian, "he seems to me the most surprising and venerable object I have seen in America." I need not tell any of those who hear me what a broad-minded, sympathetic, unselfish, self-sacrificing, original philanthropist he was. But I may remind you that all his beneficent work was done to give to young men and young women the best possible education; and by whom? By a man whose own early educational opportunities were quite limited. What an example is this of broad-minded magnanimity! thus providing for others far more than he himself had received!

And Ezra Cornell has not been the only benefactor here. The names attached appropriately to these libraries, these buildings for religious service and instruction and for legal education and for scientific teaching in philosophy and the arts; and the names given appropriately to the various endowments of the University—such names as Morrill and Sage and Sibley and McGraw and Barnes and Fayerweather and Boardman—all these not only keep in mind the memory of your benefactors, but they perpetuate the influence of their noble example.

While I would honor every one who has contributed to the usefulness and glory of this great university, I cannot deny myself the privilege, taking advantage of his absence, of paying deserved honor

at this time, to my life-long friend Andrew Dickson White, the intimate associate of Mr. Cornell in the organization of this university, a munificent donor towards your endowments and your library and who for seventeen years was your President. The inheritor of large wealth, highly educated, he might have given himself up wholly to self-indulgence, to the refined enjoyments of a dilettante. Rather, by his own preference, he devoted many years of his life largely to the laborious work of education. Such an example, as uncommon as it is beneficent, deserves grateful recognition here and now.

But this university, within the past twenty-five years, has enriched the world in other ways equally essential to its own life and growth. Many of your professors have increased the treasures of good learning by their published books in philosophy, in history, in the sciences theoretical and applied, in pedagogy, in literature ancient and modern.

And especially would I congratulate the university upon the large number of faithful teachers, who may or may not have published books; but who have given to you and your graduates long years of faithful service—the best years of their lives—with a devotion like that of a sailor to his ship, or a soldier to his regiment, or a patriot to his country. All honor to the steadfast devotion of your loyal instructors, not always remembered as they should be on occasions like the present!

Besides, many of your educational methods have

attracted attention and promoted educational reform. Cornell University was among the first, if not the very first, of our colleges to recognize and practice the principle that "students should be expected to govern themselves in a spirit of manly self-respect." Let me congratulate you on the success of this manly method. In your collegiate discipline and in your examinations, you appeal to the student's honor. You have no proctors. I am glad to testify that your example has modified, if it has not abolished, in many institutions a degrading and deceit-encouraging method of college government.

Still further, a true college, in its spirit, is the purest democracy in the world. In no community will a young man be estimated at his true value—find his level—so soon as in a college. This will be true, unless extraneous circumstances, such as wealth or social culture or the official rank of members of the young man's family or the reputation of his ancestry, are permitted to interfere with the natural characteristics and tendencies of collegiate life. Now, in the spirit of your founder, this has been a school for the education, pre-eminently, of young men and young women of limited means of support. And in the organization of this university, "the Trustees pledged themselves to use every effort to prevent any caste spirit in any department." Unless I have been misinformed, their efforts have met, thus far, with unprecedented success. And it is for me a matter of congratulation to-day that the example of

this institution has been largely influential in restraining, if not in destroying, such degrading and destructive tendencies in other colleges in this and in other states.

With some experience and observation as a collegiate instructor, you will permit me to say further, that, in my judgment, the method of religious instruction here provided in Sage Chapel is well adapted to accomplish the best results. It has been said that this listening, Sunday after Sunday, to successive preachers, representing various forms of Christian faith, will encourage only the habit of making comparisons constantly. It has been said that this habitual criticism will destroy the practical effect of the discourses preached. There may be some truth in this. No method can be unobjectionable, wholly. But if a single chaplain give instruction by himself alone, the advantage of variety is lost. And I believe that variety is very attractive and interesting, especially to the young. Variety also is more influential practically than monotony. Monotony certainly will not prevent criticism. It will encourage it rather.

And so I believe that in a large institution like this, which has no distinctive denominational affiliations, and where students of many forms of faith are assembled,—in a large institution like this,—the establishment of various ethical and denominational societies like those established here, such as “The Baptist Circle,” “The Brotherhood of St. Andrew,”

"The Catholic Union," "The Methodist Alliance," "The Presbyterian Union"—all these will afford abundant opportunities for religious worship and instruction and for Christian activity.

Few thoughtful persons can stand on this magnificent campus, surrounded by these stately halls, amidst all these inspiring examples of beneficent devotion to the good of humanity, rivaling in their glory even the beauty of the fair landscape of valley and lake and near and distant hills, under a sky of "everlasting blue," which nature here presents to our sight,—no thoughtful person can stand here and not ask himself what will be the future of this remarkable creation, the growth of only twenty-five years? The inevitable answer and the encouraging answer will be: you cannot kill a college: you cannot move a college.

So long as there are young men and young women who are not willing to be ignorant, so long as there are devoted teachers ready to give their lives to instruction; so long will institutions like this bless the world.

I am not a prophet nor the son of a prophet, yet I venture to predict that, in all the future centuries of the life of this university, there will be no less attention paid than is now given to classical study. Teachers and scholars here will never find a better way than by training in the classics, to gain a vigorous and comprehensive judgment, a ready and retentive memory, a sensitive and refined taste.

I venture to predict also that hereafter in your halls there will be given no less instruction than now in religious truth. No sectarian control, under whatever name, liberal or orthodox, it may conceal itself, no such control will be tolerated here. And yet, so long as God and man exist, so long will instruction be demanded and instruction continue to be given, more and more, in those eternal verities which express God's relations to us and our relations to Him and to each other.

I do not think either that you will ever have too large a library. Thanks to the wisdom of your benefactors, the library has not been the last thing thought of in this institution, and never will be neglected.

You will not charge me with reactionism, if I take the liberty to predict also that elective studies in your curriculum, now so free to all who enter the university, will be more restricted, as experience may teach that restriction is necessary. This great free university is not a slave to its own precedents. No college curriculum hitherto has been more open to revision. It is not impossible that, in order that your students may pursue profitably your courses of study, the need of more thorough previous discipline will become so apparent and so urgent, that you may increase and advance your requirements for entrance, until they shall equal the requirements for graduation at other colleges. Thus yours may become the post-graduate university of the State of New York.

But, Mr. President, whatever educational methods experience may teach us as to these matters of detail, about which educational authorities may differ, sure I am that every institution in this State, under the supervision of the Board of Regents, has but one object, essentially, and that is to improve, in every possible particular, its own method of education. No large institution desires to crush out the smaller. The small and the great are fulfilling equally their purpose.

And yet in educational affairs, as in many other particulars, we are deficient in state pride. As a people, in educational matters certainly, we are too cosmopolitan. We love our neighbors better than ourselves. We do not provide sufficiently for our own. We give millions to elementary education. I would give no less to the common schools; but higher education, so called, in this commonwealth, has cost the State—the people—through taxation comparatively nothing. Each tax-payer pays less than one cent a year for so-called higher education! The endowments, insufficient as they are, of high schools, academies, and colleges in our State, have not come from the State, but from lotteries, private individuals, or from the United States Government. In this matter, the people of Michigan, and the people of Wisconsin and other western States do much better than we do. In those States, in “the wild west” if you please, the policy of the people is much more liberal towards themselves.



It is not surprising, therefore, that some of our neighbors of other states estimate the value of our higher education by the estimate we seem to put upon it,—by what we give to it. Our neighbors acknowledge our commercial supremacy. Our political power is admitted. The learning and wisdom of our legal decisions are respectfully recognized. And yet, somehow, many of our near neighbors, in other states, seem to think that to live in the State of New York is evidence, *prima facie* yet conclusive evidence, of intellectual inferiority and of comparative ignorance, or, at the best, of incapacity for the highest mental achievements. I hope you will not doubt my word: I speak the plain truth when I tell you that, when I lived in Albany a few years ago, a Boston teacher actually said to me, to my very face, “Why, sir, I have listened to you in private conversation and in public addresses, and really, sir, for a New Yorker you speak very good English.” You may smile at the absurd compliment, but it implies a peculiar state of opinion—an opinion which ought to stimulate us in our educational work.

Let us say no more that higher education in this State costs too much. Mr. President, the value of a thoroughly educated man is incalculable. Did John Marshall cost the State of Virginia too much?—Marshall, whose education raised him from an obscure plantation to be a Chief Justice of the United States, whose opinions vitalized and perpetuated the United States Constitution, making it paramount and un-

changeable by ordinary legislation? Did Thomas Jefferson cost the State of Virginia too much?—Jefferson, the peaceful purchaser for his country, for a comparatively trivial sum, of what was then a vast, unknown territory vaguely called Louisiana; did Thomas Jefferson cost the State of Virginia too much?—Jefferson, the author of the Declaration of Independence and of the statute of Virginia for religious freedom, and the founder of the University of Virginia; himself a graduate of the college of William and Mary, in accordance with an injunction left by his father on his death-bed, a circumstance which his son always remembered with gratitude, saying that, if he had to choose between the education and the estate his father left him, he would choose the education?

Did Daniel Webster cost the State of New Hampshire too much?—Webster, whose education at Dartmouth College transformed the New Hampshire farmer's boy into the great constitutional expounder whose doctrines preserved the integrity of the Union?

Did Alexander Hamilton cost the State of New York too much?—Hamilton, whose education at Columbia College developed in him the ability at seventeen years of age to electrify the citizens of New York City, in a fervid speech for colonial rights, and afterwards to write the *Federalist*?

I might ask similar questions with the same answer about the cost to the State of New York of

the education of DeWitt Clinton and William H. Seward and Horatio Seymour. To make such inquiries is needless. All these questions, each and every one, answer themselves.

Please accept, Mr. President, my thanks for your courteous patience in listening to my words. And permit me to renew to yourself and your honored colleagues and to the authorities and benefactors of the university the cordial congratulations of the Board of Regents, with expressions of our most sincere good will.

President Schurman then said : The next speaker was to have been the Rev. Dr. Potter, President of Hobart College, but I regret to say that at the last moment he has found himself unavoidably detained.

The eloquent Chancellor has referred to the fact that neither money nor buildings nor collections make a University, although the University without them is impossible. A University exists for the sake of the instruction of youth and the enlargement of human knowledge, and to these ends those things are but instruments and means.

The work of the University is done for men and by men. In this sense, the Faculty is the University. It is therefore not only appropriate, but necessary, considering the function of the University, that the Faculty should be represented on this occasion ; and I have the pleasure now of presenting the first professor ever appointed in Cornell University, Dr. G. C. Caldwell.

#### PROFESSOR CALDWELL'S ADDRESS.

On the twenty-second day of September, twenty-five years ago, about a dozen men, of whom but

three are now in the Faculty, assembled in a small room of the Cornell Library building down in the town, where the light was almost as scanty as in a photographer's dark room, and held the first meeting of the Faculty of Cornell University. A little later other appointments were made, so that the first Register gave a list of twenty-three professors, of whom six are now here. On the sixth of October, the first entrance examinations were held in a large basement room of the same building, where the supply of light and air was not much more liberal than in the temporary Faculty room, under the general direction of our first Registrar, Dr. Wilson, whose kindly face and friendly greeting would have been sadly missed by the older alumni on this occasion.

The English examinations were held in one corner of the room, the examination in mathematics in another corner, the geography in another, and, when all the corners were filled where there was light enough to write by, the lesser examinations were sandwiched in between. In these examinations all helped; a professor of chemistry had charge of the orthography. It might have been wise to have first examined the professor himself in that branch of English; indeed, the earliest records of the Faculty present incontrovertible evidence that the spelling of at least one of its members was not altogether beyond criticism. But there was no time for any such test of the ability of the examiners to do the work assigned to them, and they had to be taken on

trust. A professor appointed to teach in one of the departments of natural history had, I believe, to look after the examination in algebra; and so one and another of us was temporarily drafted into this un-anticipated service.

The crudity of this arrangement for the entrance examinations, as compared with the present methods, was no greater than the crudity of everything else in those days. Rickety barns, and slovenly barn-yards offended the senses where the extension of Sibley College is now going up; the second university building, now called White Hall, simply protruded out of an excavation, the top of which reached nearly to the second-story windows at one end. The ventilation of the chemical laboratory, in the basement of Morrill Hall, was partly into the library and reading room above it; readers there, not being chemists, did not find the chemical odors agreeable. An ancient, Virginia rail fence traversed the site of this building and its neighbor, Boardman Hall; the minutes of the Faculty show that before the end of the first year the modest request was made of the Founder of the University, that he permit said fence to be moved 150 feet further to the south, in order that there might be a sufficiently large piece of level ground adjoining the campus for the military evolutions, and for ball games.

Bridges, sidewalks, and even a road between the one university building and Cascadilla, the one home where almost everybody connected with the Univer-

sity lived, either did not exist at all, or were only partially completed. It was a long time before the multitude of foot-tracks was obliterated, made by the passing of teachers and students down and up the banks of the ravine north of the site of the gymnasium; when snow, slush, and mud alternated with each other in November, even a professor sometimes forgot his dignity and slid down the bank, and by inadvertence not always all the way down on his feet, either; the hearty sympathy bestowed upon such an unfortunate by student spectators can be imagined, if not believed in.

What those teachers and students would have done without Cascadilla for shelter it would be hard to say; for the people of the town had apparently not then learned that there was money in taking boarders; nor were there hardly more than a dozen dwelling houses nearer the University than half-way up East Hill. So Cascadilla was full from basement to attic; and a professor who had not lived there at all was, in later times, hardly considered by his colleagues as having fully earned his right to be a professor in the University.

Of that original Faculty three have died: the genial William Charles Cleveland, before he had had a fair opportunity to develop his department of civil engineering at all; Evan Wilhelm Evans, a man of few words, but words always to the point, and most serviceable in Faculty councils; enthusiastic Charles Frederick Hartt, for whom the splendid opportunity

to carry on investigations in Brazil for a time, in his chosen field of work, was too tempting to be resisted, and in which he sacrificed his life; and mention should not be omitted in this connection of Charles Chauncey Shackford, whose portrait a grateful class placed in our library; though not of the original Faculty, he came in so early as to be almost as fully identified with the first beginnings of the life of the University as those of us who began our work only three years earlier.

At the beginning there were also with us as lecturers three of the most eminent and delightful men then living, Louis Agassiz, James Russell Lowell, and George William Curtis, all now dead also; by their presence and their lectures, they added greatly to the interest of the beginning of that opening year, students and the people of the town crowding to hear them in Library Hall—as well they might, for no such treat has since been offered here in so brief a time.

With that small Faculty meeting in a back room of Library Hall, and those hurried examinations in the dim basement near by, Cornell University started out to do great things, under the enthusiastic and hopeful lead of Andrew D. White, who of all others among the living should be here on this anniversary. He and the ever honored Founder of the University never, I believe, even in her darkest days, faltered in their confidence that she would do great things. That confidence is fully justified; the thou-

sand and more students that they so undoubtedly predicted came sooner than at least many of us dreamed that it would; and so manifest is her destiny, apparently, that the number goes climbing steadily upward to the two thousand mark, in spite of business depressions and panics.

That liberality in all things, which was made so prominent a feature in the very charter of the University, has been cordially accepted by the Faculty from the beginning as its policy. Men of all creeds and parties have worked together without question as to each other's views on religion or politics. But this liberality has not meant to them indifference in religious matters; the University Christian Association has become one of the strongest in the country, partly through the cordial co-operation of members of the Faculty; and they have, besides, done their full share for the support of religious organizations in the town. The largest measure of personal freedom consistent with the best welfare of the students has been allowed. Cordial relations have been maintained with the public school system of the State, while at the same time the University has contributed largely towards the gradual elevation of the standard of education throughout the State, in proportion as its own standards have been raised in like gradual manner.

Co-education, even if not heartily endorsed by all, has nevertheless been given a fair trial. With its first appearance in the University I was perhaps



somewhat more familiar than many of my colleagues. A more fortunate selection could not have been made for its introduction than Miss Eastman, who, before its legal authorization by the Trustees, pursued her work in chemistry at her place in the laboratory, in a dignified and unassuming way that won the respect of all her teachers. Being afterwards allowed by the Faculty to present her work done in various departments prior to actual admission of women as students, she was able to graduate in 1873, after only four terms of attendance as a regular student.

In this spirit of liberality the Faculty did all it could, consistently with what the best interests of the real educational work of the University seemed to require, to help in carrying out the Founder's cherished idea that self-support of students by labor of some kind shall be a leading feature of the University. This idea had made a strong impression on young men seeking an education, and even on some seeking a livelihood besides. One of these wrote to inquire if, besides supporting himself, he could also support his mother and sister while getting his education.

Mr. Cornell wished to see some kind of a factory on the university grounds, where all students desiring employment would find it. But all experienced educators in the Faculty knew that self-support while pursuing a college course had been too often a failure, to leave any hope of its success here, except in a few cases combining unusual pluck and unusual

ability to learn. Much to the disappointment of Mr. Cornell, all schemes of this kind had to be soon abandoned.

In the relations of the Faculty to the Trustees and its Executive Committee, there has been from the beginning that quiet confidence of each body that the other was doing all it could, in this same liberal spirit, for the promotion of the best interests of the University; and this mutual confidence has fostered a cordial feeling between these two organizations, both alike vitally interested in the welfare of the University, that of itself cannot but have contributed much towards the grand success that has already been attained in so short a time.

I am supposed to speak on this occasion for the Faculty as it is at present. But this Faculty numbers seventy, while there are hardly more than a dozen of us here who toiled through that early period of the life of the University. It were a far easier matter to speak as might be expected of me by the Faculty as a whole, if a larger proportion of those whom I represent had been with me then. What I naturally feel is not as they feel who, in all the vigor of a fresh manhood, have within these later years begun their career here, with prospects of success in the winning of high professional rank much more certain in their promise than appeared before us when we began our work. Only with the help of a vivid imagination can the younger men of to-day create for themselves a truthful picture of the

University as it was in our first days. They may have good ground for expecting that, when the next quarter-centennial comes to be celebrated, the University will be as much greater and more prosperous than now, as it is now greater and more prosperous than it was at the outset and for many years afterwards. To us who know so well what it was and what it is, the realization of any such great expectations seems beyond a reasonable possibility.

Many of my younger colleagues may take part in the jubilation of 1918, and look back on twenty-five years of successful work accomplished, that gave them happiness in the doing of it, and brought them honor and fame as further reward; we their old associates heartily wish all this for them. But, even while wishing it, our hearts cannot but be saddened by the thought that twenty-five years added to our lives, if so much it may be, means a very different thing for us; in the inevitable course of events it means that at least some of us will have been obliged to give up our places to others, fresher and more vigorous in body and mind—to give up to them the rooms, the haunts, and the pleasant homes on this beautiful campus, all made very dear to us by the happy associations of many years. But so it must be everywhere—the older making way for the younger, so that the work of the world shall be ever fresh and vigorous; and it would be unreasonable, and only a selfish contention against the inevitable, if we should not most cordially wish for those who take our

places, when we shall no longer be deemed able to fill them with sufficient credit to the University, all the success they can attain with the far more ample means to sustain them than fell to our lot during the larger part of our first quarter of a century.

In return, may we not ask them to remember us kindly, at that next quarter-centennial, and allow for us at least some share of the glory for what the University may then have come to be, in that we helped to launch it on its career, and with an abiding faith in its success helped to carry it through a period in its history in all probability far more critical, and fraught with danger to its very existence, than any other period ever will be.

President Schurman said : The first speaker to-day commented on the curriculum of our University and the variety of the professional callings for which men are fitted here. That very fact created a difficulty for the Committee of Arrangements in selecting a representative of the student body, old students, and alumni. The speaker whom we have chosen has rendered distinguished services, both to his city and to the nation, in journalism, in politics, in education, in finance. He is still a leader in the world of business and a Member of Congress,—the Hon. Joseph C. Hendrix.

#### MR. HENDRIX'S ADDRESS.

*Mr. President, Ladies and Gentlemen :*

An old student of the early seventies comes upon this scene, after an absence of twenty years, to be delighted and to be amazed. The Yale freshman

who in his endeavors to subdue the English language in a composition-exercise wrote, "The Senator stood speechless with amazement," was rebuked by his professor, who said: "My boy, always get your facts straight. A Senator may stand amazed, but speechless—never." It is not permitted to me to be speechless in amazement, as I view the wonderful progress of Cornell, but perhaps the reminiscences of the old days may pass in part for a speech. How they come back—and what a contrast! Why, I landed here on a freight train! It wound its melancholy way along a geometrical diagram on yonder hill-side, and it seemed to be sinking deeper and deeper into the soft-looking valley below the further it went; and, when it came to a stand-still and I alighted, my future college home—then two stone buildings—seemed not only far off, but far up. You can imagine the feelings of a child of the prairie, as he measured with his eye the distance that he had to climb with his feet. Of course I thought it best to walk on the level until I reached a point opposite the buildings, but this brought me to the foot of a steep sand-bank. My first thought was, "How am I ever to get up?" I literally approached Cornell on my hands and knees. At the top of this first terrace, an Ithacan peasant informed me that it was easier to reach Cornell through a grave-yard. When I encountered the pundits at the gates holding entrance-examinations my next thought was, "How am I ever to get in?" When I did get in, confronted by a con-

dition and not by any theory, I thought, "How am I ever to get through?" Later on, when some preconceived and fondly cherished scientific notions which I brought from the West proved unacceptable to my teachers, my thought was, "How am I ever to get out?" The Faculty had a way of making this reasonably easy. Then I thought, "How am I ever to get away?" The luxury of a railroad pass and the friendly loan of a ten-dollar bill enabled me to get to New York, where there was a budding demand for college men in journalism, the preference being for those with not too much education—not for men educated beyond their intellects, as the Mugwumps are said to be. As this hill-climbing and the experience with all of the discomforts of Cornell in its early days had made me able-bodied and given me great powers of endurance, I was assigned to report the speeches of Chauncey M. Depew. I am glad to get back and look over these scenes again. I can but wonder now that any young man came here in those early days; for going to college is a serious epoch in any man's life. A student does not go to college like Mr. Depew does nowadays, by stepping into his private car and being whirled along amid surroundings of comfort. Oh no! He must get his parents into a willing mood; and in the day of the ascendancy of denominational colleges this was not so easy. Colleges had long tentacles over the land, drawing young men to them, along lines of religious, sectional, or local preferences. The young men who came here were

accordingly of an adventurous type, earnest, self-centered, determined. They made up a strong body of young men. Some came to work, and they worked as best they could here while studying. The influences about them were democratic and helpful. We had the silent old Quaker founder alive then, and it was no unusual thing to see him among the boys, standing over them like a fond and anxious father. Andrew D. White had a friendly word for all who approached him, and no old student will forget Goldwin Smith—a young Oxford professor who left the comfort and ease of a professorship at an ancient seat of learning to come to the frontier life on the outposts of the new education in America, and was to all of us a great-hearted elder brother. He shared in the discomforts of the early days, but was the most undaunted spirit among us all. How the scene has changed! Here is magic indeed. Instead of the small beginning, here is a luxury of equipment,—and, all about us, cathedrals of learning. How we old students envy the new ones and wish we were boys again. The children of this Alma Mater are scattered far and wide. I cannot assume to speak for them, for I bear no credentials from the Alumni. I am one of the half-baked, but I am all the more free to tell you, Mr. President, that where the world's work is being done, amid the stir, the vigor, and the activity of our industrial civilization, the men from Cornell are doing full duty, such as men do who are educated for the time in which they

live, and who approach the affairs of men with the confidence of those whose attitude toward life as it is has never become warped or distorted. They cherish fondly sentiments of gratitude toward their college and the lofty purpose which has crowned it from the outset. As they pass along life's path, achieving and conquering, they may sometimes have presented to them, by way of contrast, the gentle and affectionate favor of other colleges as they bestow upon their representatives the blue ribbons of distinction; but, if Cornell is the Spartan mother, her boys feel that she establishes a plane of self-respect and independence, whereon they may stand free to approach her either in love or reason as the passing years and occasions may warrant. Rest assured that sentiments worthy of manly men abide with those who have gone hence, endowed by the rich gifts which this institution bestows, and that, as the old Cornell students busy themselves with the affairs of men, the old song which used to wake this campus keeps saying for them :

“ We honor thee, Cornell,  
We honor thee, Cornell,  
While breezes blow and waters flow,  
We honor thee, Cornell.”

President Schurman said : The next exercise is the presentation of commemorative volumes,—first to Professor Burt G. Wilder, on behalf of his former students, by Dr. Theobald Smith.



## DR. SMITH'S PRESENTATION.

*Professor Burt G. Wilder:*

The very pleasant task has been assigned me to present to you to-day, on the happy and successful close of a quarter-century of service in this university, the congratulations and good wishes of your former students. To make their expression of regard toward their teacher something more than a matter of mere form, this volume has been put into my hands to present to you. It is made up of original contributions to science from fifteen of your former pupils. Its dedication reads as follows: "To Burt Green Wilder, B.S., M.D., Professor of Physiology, Vertebrate Zoology, and Neurology in Cornell University, this volume is dedicated by his former pupils as a testimonial of their appreciation of his unselfish devotion to the University, and in grateful remembrance of the inspiration of his teaching and example."

This dedication will leave no doubt in your mind concerning the character of this volume. It is what has been known for some time in German universities as a *Festschrift*. It is a newcomer to American university life, and as yet without a fitting name.

We might have couched our congratulations in some form which would have been of more personal value to you, or which would have tended to more display and less labor on our part, or which would have included as active participants a larger number of the 3261 students who, at one time or another,

have come under your personal instruction. But we assumed that the form chosen would best serve our University and meet your cordial approval at the same time. We knew that the most unselfish, the most widely useful offering would reflect best your attitude toward others. Our gift is therefore one which, inspired by your teaching and brought to successful completion in contemplation of the pleasure and satisfaction it was to bring you, is yet of no more value to you than to any other person who is in a position to make use of its contents.

But the lesson of unselfishness is not the one we intended to emphasize. This volume has a few other thoughts to express, which I shall try, however inadequately, to voice for its authors.

It is, first of all, a witness to the fact that original research has always been an integral part of your work. However insignificant your facilities, however crowded your quarters, however burdensome the instruction, the long list of articles, monographs, and books prefixed to this volume, bears ample testimony that you did not relinquish for a moment the development of new ideas under circumstances which would have discouraged many from rising above the level of a commonplace routine. It has been said that it was a fortunate thing for us that your laboratories were so small and crowded, because all of your work was done in the presence of your pupils, and we could not very well escape the infection of your enthusiasm. This may be true, but we would not

recommend therefore the old *régime*, any more than hygiene would recommend that all the members of a family should live in the same room if others could be put at their disposal.

In looking over the list of your publications (comprising over 135 separate titles) beginning with the year 1861 and extending into the present year, we notice a wide diversity of subjects which involve the evident desire to utilize for pure biology as well as for its application in medicine all new facts and ideas which might be of service to both the science and the art. We are especially pleased to note that in latter years your original work has been restricted more or less to Neurology. This, we trust, is an indication that your varied burdens are being shifted in part to other shoulders, and that your energies may be applied uninterruptedly to the most congenial subjects.

The quarter-century which lies behind you has been trying in more than one direction. I need but point to the great change—I would almost say revolution—which has come over the attitude of the intellectual classes, during the latter years of your term of service, toward biological problems which reach out toward those of human destiny. The dawning conception of a process of evolution going on in the universe, while staring the true biologist in the face as an inevitable reality that had come to stay, was attacked by almost every other class and profession as inimical to the highest interests of hu-

manity. But how different to-day. The best thought has surged up to the level of that of the older biologists and even submerged it. The popularizing of the doctrine of evolution is being pushed earnestly by such men as Henry Drummond and Lyman Abbott, men of the truest Christian spirit. Your own course during this trying period has been entirely consistent, highly honorable to yourself as a man, and very creditable to your biological instincts.

We would not be accredited biologists if we did not glance for a moment into the past to note the causes which aided in the unfolding of those biological instincts that developed and made permanent in you the strong desire to get beyond the always defective knowledge of the present. We have your own testimony as to the guidance and close personal friendship of Louis Agassiz and Jeffries Wyman. It is not for me, of a more recent generation, to dwell upon the formative influence exerted by these American pioneers of the now all-pervading scientific spirit. We know that this influence was strong, that it is dearly cherished, and we simply desire to pay tribute on this day to the most graceful ornament as well as the greatest power of the teacher's vocation, his personal influence over posterity.

We would also gratefully recall on this occasion the services of those of your colleagues who have successfully fought with you the ups and downs of this first quarter-century. Traces of their moulding and stimulating influence are not wanting in the

pages of this volume, and we feel sure that you will give them full recognition.

In this volume there is also embodied a message to the University. I believe that I voice the sentiment of its authors when I say that a university is the only true place for research, and that, when this spirit and its fruits are absent, a university does not deserve the name. It is true that original investigation may spasmodically show itself through private munificence or under government auspices, but the difficulty will always lie in the atmosphere, the environment. Those who devote themselves to the solution of problems whose virtues, like those of Emerson's weeds, have not yet been discovered, cannot hope to get light in an atmosphere befogged by a false utilitarianism.

But this is not the occasion for any disquisition on the value of original research, or on the supposed antagonism between what has been popularly denominated the theoretical and the practical. To me the main difference seems to be that the latter ministers to the immediate present, the former to the future rather than to the present. Original research has in itself therefore all the elements of service to mankind if rightly viewed. The economic progress of to-day is based upon the discoveries of men devoted to science for its own sake one or more generations ago. And so the unfolding of a new fact to-day may relieve or aid indirectly in relieving a pressing want of our immediate posterity.

The ideals of a university are thus in entire accord with those which stimulate research. Cornell University has provided liberally for the maintenance of these ideals. The message of this volume is therefore two-fold: It transmits the sincere thanks of its authors to the trustees and benefactors of this institution for what has been done to plant the seeds of which this volume is the early fruitage. It furthermore embodies the earnest wish that, as this now great institution expands still more, original research may always be regarded as its main function; and that any one who comes with the true ability and the genuine desire to search for the truth in any direction whatsoever, may receive a cordial welcome and find a comfortable and well furnished home.

It still remains for me to put this volume into your hands. We hope that your critical sense will deal leniently with its shortcomings. Much of it is the outgrowth, not of leisure, but of busy, preoccupied lives, and the signs of haste and incompleteness must be ascribed to want of that most important aid to original thought, time. May it add happiness to your life whenever you turn to its pages, and when you shall have reached the age of three score and ten we shall look for the coming of another, larger *Jubelband* to find a place by its side.

Professor Wilder responded as follows :

PROFESSOR WILDER'S RESPONSE.

*My former student, my later assistant, my long-time friend :*

My acquaintance with this volume is but ten days old, but I learn that the movement for its production was begun in July, 1892. Here are five hundred pages of text, with the equivalent of thirty-eight plates, including an engraving by a master in the art.

The subjects are all important. Here are represented geology, botany, bacteriology, medicine and surgery, comparative anatomy, entomology, evolution, and social science. With some of these topics my relation is very remote, and the honor radiating from this volume must fall in great degree upon my colleagues and upon the University as a whole.

Like most Cornell graduates, the contributors are busy men and women, fully occupied indeed with duties to institutions, to the state, and to the nation. In every case what was regarded as a labor of love has nevertheless been accomplished at a sacrifice of much needed rest and in some instances under most trying conditions. I assure you these sacrifices would not be acceptable to me but for the conviction that, in both intention and effect, Science and Cornell are glorified rather than my humble self.

Among the contributors are artists, instructors, physicians, officers in government departments, professors in medical colleges and in universities, and a

university president. One of the artists is a woman, highly accomplished in the drawing and engraving of natural history objects, a work demanding the difficult subordination of the artistic sense to the scientific conscience. Another woman contributes an article second to none in fact, philosophy, or illustration. This paper alone refutes all assumptions as to the incompatibility of the feminine constitution with delicate manipulation, close observation, accurate delineation, clear description, logical reasoning, intellectual initiative, and persistent endeavor. In this connection, and perhaps as exemplifying the transmission of acquired tendencies, it may be added that the child of this woman, the father being also an anatomist, when only five years old declared that his brain was to be given to Dr. Wilder; it is more probable that he will examine mine.

My pardonable pride on this occasion is tempered by an ever present realization of shortcomings in ability and method, although never, I think, in purpose. But there is one feature of the Anatomical Department upon which we may reflect with satisfaction unalloyed. There has been always mutual confidence and cordial coöperation. Never at our table has sat "suspicion poisoning his brother's cup." Each has been kept informed of what all were doing, and we have never harbored that osteological bugbear, a "skeleton in the closet."

Naturally these articles have been written by those who like yourself have taken advanced work



in the department. For the rest of the 3261 students whom it has been my duty and privilege to instruct, I have no higher wish than that they may resemble you and your collaborators. For I believe you have not cultivated the True and the Beautiful at the expense of the Good. In your lives you declare that above all intellect is character. You are exponents of the idea that the highest function of a university is—without neglecting the increase and dissemination of knowledge—to set the world an example of industry, justice, and purity of life.

Upon this, the silver anniversary of my union with Cornell University, speech seems to have been expected and I comply. Should I live to see the fiftieth return of the day, I trust there may be given me wisdom to maintain a golden silence, only pointing to the achievements of the pupils of those who have made this precious book.

President Schurman then announced the presentation by Professor Huffcut of his history of the University.

#### PROFESSOR HUFFCUT'S PRESENTATION.

Circumstances made me some years ago the temporary historiographer of Cornell University. What was then begun under a sense of obligation has since been continued with increasing interest and admiration. The fruit of these investigations I now place in your hands in the hope that it may ease the

labors of some worthier successor. Suffer me to add that I rise from these studies of the history of Cornell impressed with the conviction that, while she owes much to a large body of earnest and devoted friends, she owes most of what she is and what she promises to three men, one of whom has gone to his reward, one of whom serves his country in a far distant land, and one of whom we have happily with us on this occasion ;—but the work of all three now firmly and forever established !

President Schurman responded :

This useful and appropriate offering of an honored alumnus to his Alma Mater, I accept in the name of the University with pride and pleasure.

The President then added : The benediction will now be pronounced by the Rev. Mr. Synnott.

#### THE BENEDICTION.

May the blessing of Almighty God rest upon us and upon our purposes, through Jesus Christ, now and forever, Amen.

## THE DINNER.



## THE DINNER.

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At the close of the addresses, it being now past one o'clock, the invited guests and the alumni, under the escort of the Trustees and Faculty of the University, made their way from the Library to the University Gymnasium, where the dinner was in waiting. There sat down to the table some four hundred persons; and, so happy had been the forecast as to numbers, there were few vacant seats. On the dais, at the north side of the hall, were the President of the University, the orator of the day, Chancellor Upson and Regent McKelway, the Hon. Oscar S. Straus, Trustees Cornell, Woodford, Lord, Carnegie, Barnes, Synnott, Williams, Halliday, Hiscock, Kerr, Treman, Turner, and Francis, while the Faculty was represented by Professor Crane, the old students and alumni by the Hon. Joseph C. Hendrix and Seward A. Simons, Esq., and sister institutions by President Low of Columbia, President Northrop of the University of Minnesota, President Taylor of Vassar, Chancellor Snow of the University of Kansas, President Hervey of St. Lawrence University, and President Crowell of Trinity College, N. C.

During the meal President Schurman read to the assembled company this telegraphic greeting :

ST. PETERSBURG, OCT. 6TH, 1893.

*President Cornell University, Ithaca, N. Y. :*

Most hearty congratulations and best wishes.

ANDREW D. WHITE.

This message from Ex-President White was received with great applause, and, at the suggestion of President Schurman, there was sent the following response :

ITHACA, OCT. 7TH, 1893.

*American Minister, St. Petersburg, Russia :*

Cornell sends heartiest greetings to her first President.

SCHURMAN.

Of the many greetings received from others who were unable to be present at the anniversary, two at least should be here added to that of the first President of the University. From Paris, General John Meredith Read, the only surviving member of the original Board of Trustees of Cornell University, wrote :

General Meredith Read has the honor to acknowledge the kind invitation of the Trustees and Faculty of Cornell University, to attend on Friday, Saturday, and Sunday, October 6th, 7th, and 8th, 1893, the public exercises in celebration of the twenty-fifth anniversary of the opening of the University. It is with extreme regret that he is obliged to decline, owing to absence from the country.

The Government of the University can readily understand the deep interest with which the only survivor of the ten named in the Charter of the University takes in its present and future welfare, and the justifiable pride which he feels in looking

back upon the rise and progress of such a magnificent fountain of varied learning.

*Paris :*

*128 Rue la Boetie,*

*Champs Elysées.*

22 September, 1893.

And from Toronto came the following letter from Professor Goldwin Smith, who brought to Cornell University, as a member of its Faculty at the outset and for many years, an experience as organizer and as teacher at the oldest of English universities which made him the most valued adviser of its founders :

THE GRANGE,

TORONTO,

4th October, 1893.

*To*

*Dr. Jacob Gould Schurman, D.Sc., LL.D.,*

*President of Cornell University,*

*Ithaca :*

*My dear President,—*

My inability to be with you on the twenty-fifth anniversary of the opening of our University is my second great regret. My first was that I missed by a few days being present at the opening itself. Marvellous is the change since the day in November, 1868, when, coming from England, I landed at Ithaca

and was taken by our Founder to the hill now crowned by the numerous and stately buildings of the University. The hill bore at that time, if I recollect aright, only a single finished building. The dulness of a cloudy November morning added to the crude and unpromising aspect of the scene. But behind the clouds was the sun, in the brightness of which we now rejoice. In those days we lived a good deal on hope, which these days have gloriously fulfilled.

Of those connected with the University who stood on the hill twenty-five years ago not many are left. Our Founder sleeps in honour, and most of those who originally shared his enterprise are dead or have gone elsewhere. But some of our original staff remain and will be with you on this occasion to tell the story of the struggle and success. One who will not be with you personally, as he is serving the state on a distant mission, will be present to the thoughts of all. Any one who remembers the early days will say that by his self-devotion and his generous effort, not less than by his munificence, Andrew White earned the title of a co-founder. Personally I have special reason to be grateful to him, since I owe to him my connection with Cornell.

Mr. Cornell's original idea, that of combining manual labour with study, so that the student, while working with his brain, might sustain himself with the labour of his hands, proved not to be feasible on a large scale. The fund of nervous energy will not



meet both demands. But we owe perhaps to the attempt and the character which it impressed on us an industrious and frugal race of students.

It has been my duty as a Lecturer on the Constitutional History of England to show American students that their country has a history, though that history commenced on the other side of the Atlantic, as the history of the Mother Country herself commenced on the other side of the German Ocean. Let us not withhold our debt of gratitude from the past. If in treating of English History before Americans I have ever contravened American tradition, perhaps I have not thereby done much harm. Of the liberties, as we call them, though perhaps they should rather be called re-distributions of political power, which by all these revolutions and convulsions the world has won, some must be deemed still to be on their trial. But liberty of opinion is clear gain; it is the surest pledge of progress, and it means freedom from the yoke of popular prejudice as well as from that of intolerant laws.

An Englishman and an Oxford ex-Professor resident in Canada and holding a Chair in an American University seems to be at a point of junction. The old quarrel is now very old, and the feelings of all good and sensible Englishmen and Americans towards each other betoken the moral reunion of our race. For the race at large, scattered as it is over the world, more than moral reunion seems impossible. For the two sections of the race which dwell

together on this continent nature seems to design a closer bond, if statesmanship will do its part. A united continent shutting out war and devoted to industry and progress appears at least a rational as well as a generous aspiration. But aspiration belongs to the young hearts which will fill your Hall rather than to those who like myself have come to the end of their days.

May your celebration be all that you can desire, and may it open an era if possible of increased prosperity and honour for Cornell.

Yours very truly,

GOLDWIN SMITH.

The toasts and speakers announced for the dinner were as follows :

1. The University:

(a) The Trustees,

HON. HENRY W. SAGE

(b) The Faculty,

PROFESSOR T. F. CRANE

2. The Commonwealth,

HON. CHAUNCEY M. DEPEW

3. Sister Institutions of the East,

PRESIDENT SETH LOW

4. The Earlier Students,

HON. D. H. McMILLAN

5. Theosophy and Education,

GENERAL A. C. BARNES

6. Practical Education,  
ANDREW CARNEGIE
7. Sister Institutions of the West,  
PRESIDENT CYRUS NORTHROP
8. The University and the Press,  
ST. CLAIR MCKELWAY
9. The Education of Women,  
PRESIDENT JAMES M. TAYLOR
10. The College Graduate and the Man of Affairs,  
HON. OSCAR S. STRAUS
11. The Later Alumni.  
SEWARD A. SIMONS, A.B., '79

In the absence of Mr. Sage, the response on behalf of "The Trustees" was made by the Hon. Samuel D. Halliday ; and the Hon. Joseph C. Hendrix took the place of Senator McMillan as the spokesman of "The Earlier Students."

It was nearly seven in the evening when the dinner reached an end, and the guests scattered for the night.



## THE SERMON



## THE SERMON.

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At eleven on the morning of Sunday, the 8th, the members of the University, with their guests, again gathered at the Armory, to listen to the anniversary sermon by the Bishop of Albany, the Right Reverend William Croswell Doane, D.D. Oxon., LL.D. Cantab., Vice-Chancellor of the University of the State of New York.

### BISHOP DOANE'S SERMON.

EPHESIANS IV, 17 : *This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind.*

Certainly not the least striking feature, in this earnest exhortation of the apostle to his Ephesian converts, is its perpetual reiteration of complementary truths ; by the observance of which, only, can any real completeness of character be attained. It is not merely a series of prohibitions and a succession of negative statements ; but they are accompanied by a statement of positive duties, and a set of definite commands. It seems to me that this may well be taken to be the essential principle of any true rule of life. The kind of character that is produced by the mere avoidance of wrong is one-sided and imperfect, to say the least of it ; and, from the very first outgoing of the law, God's revelation to man of duty,

not merely says "thou shalt not," but begins really with "thou shalt." All that goes to make back-bone in character consists in positiveness. The prevailing habit of our day, the sort of boneless and invertebrate attitude toward truth and duty, grows out of this wrong method of facing facts. If you begin at the very beginning, you will find that the apostle urges his people to energy and activity in the Christian life. He does not say "that ye henceforth walk *not*," but "that ye henceforth *walk*, not as other Gentiles walk;" implying, to say the least of it, what is absolutely true, that the same hot and eager pursuit of their old pleasures, "lasciviousness, uncleanness, and corruptness," ought to mark the Christian life and character; eager and earnest for good, as they had been earnest and eager for evil. The next statement is stronger and clearer still. They must "put off the old man," and *then*, being "renewed in the spirit of their mind," they must "put on the new;" and this is the cardinal and central statement of all. Think of it in the illustration that is so familiar to us all. The daily routine, with which we deal with our physical bodies, consists, one may say, in putting off for the purpose of putting on: the change of dress from day to night and then again from night to day; or finer still, the illustration of that statement which St. Paul makes elsewhere in his teaching about the great fact and power of the resurrection, that we are to be, not merely "unclothed," stripped of all that is merely mortal and



poor, of the flesh which clothes the better nature of the inner man,—but are to be “clothed upon” with that new resurrection body, identical in one way, so far as individual conditions and individual recognitions are concerned, but “a body of glory,” a body in which we shall wake up after His likeness and be satisfied with it. We are too much content with putting off the bad habits,—which are the same thing as clothes,—and leaving ourselves naked of any positive virtue and unclothed with any real grace. Beyond this, if one takes the simple application with which St. Paul develops this idea, it will work itself out in practical suggestions of undoubted value to every life. “Put away lying.” Why? In order to speak truth, with plainness and courage and positiveness. The thief is not only “not to steal,” but he is to set his hands, which had been used for the base purpose of dishonesty, to honest labour, not merely for labour’s sake, but that “he may have to give to him that needeth.” The mouth is not only to be cleansed from all corrupt communications, profane, impure, unkind, untrue; but it is to set itself to the good speech of edifying words which “may minister grace unto the hearer.” And in like manner *bitterness* must give place to *kindness one to another*, and *wrath* and *anger* and *clamour* and *evil-speaking* must not only be rooted out; but the heart on which they lay like stones, and out of which they grow like thorns, must be softened until it is *tender*. And when *all malice* has been put away, we must

learn that other and greater lesson of the active virtue of forgivingness, "forgiving one another even as God for Christ's sake has forgiven you." Further than this, I do not desire to work out the whole of this great passage of the Word of God, but only to lay down underneath the teaching, which it is my privilege to give to you this morning, this principle, of evil overcome, of sin given up, of vice abandoned, *in order* that goodness and holiness and virtue may be attained, as lying at the root and being the foundation of all efforts at the making of character ; which I take to be the true purpose of the training of every man. It is all well enough to have gathered into bottles, and put upon shelves, and labeled with the utmost accuracy, the different drugs which have been first compounded by the aid of chemistry ; but, after all, the value only comes, when men have learned to take the separate elements so gathered and so marked, and put them together into something that shall minister to the healing of disease, and the getting back of strength and health instead. And so the only true effect of any real education is, not to have sorted out and pigeon-holed and marked, either in a commonplace book or in the separate compartments of the mind, this or that formula of science or of philosophy, this or that fact of history, this or that phrase of literature ; but to have taken away from here such portions of learning as may become means and ministries for higher things ; and then to use them for the great purpose which the Founder of

this University had in mind, the training and the preparation of men and women, for the work in life "into which it shall please God to call them."

Taking the sentence, "sententia," to be what it certainly ought to be, the expression of a thought, and measuring size by substance and not by superficial extent, I do not think it is too much to say, that few larger sentences have ever been written, few larger thoughts ever conceived, than the sentence and the thought expressed by the far-seeing man who established Cornell University as "an institution where *any* person might find instruction in *any* study." Large, it seems to me, the sentence and the thought are, because of their comprehensiveness; not only their comprehension of numbers of men, but their comprehension of the width of study: "*Any* person in *any* study." Coming as I am to-day to speak at the twenty-fifth anniversary of the founding of this University, I may perhaps claim that I stand here in two relations; partly, as one, a large part of whose life has been given to the practical business of education; and partly, as honoured by the State of New York by a position in the Board of Regents of its University. So that, when your President gave me the opportunity of sharing in the thoughts and the thanksgivings of to-day, I was very glad to avail myself of it; both to bring to you the greeting of the Regents; and to assure you of the sympathy of an educator, whose last venture dates from the same year in which Cornell University was

founded. In 1869 I was consecrated to the Episcopate, and began instantly, as a pressing part of my official duty, the founding of St. Agnes' School. And in 1869, that wise and practical mind whose name finds its highest among many honours, and its tenderest among many memories, in the University which he first created and then saved, brought to the focus of its beginning the Institution which has so abundantly justified the end of its founding and the wisdom of its plan. It will be enough for me, I think, to say that in my various means of intercourse with the University, and the men who have made it, and are making it still, I have come more and more to feel, with every visit here and with every evidence of the growth and advancement of its work, that its brief history is brilliant, and its long future full of noble promise for the best interests of learning.

It would be neither honest to myself nor just to you, if I did not frankly say, at the start, that I have the strongest convictions of the grave necessity and absolute importance of definite religious teaching, in anything that goes to make the complete education of a human being. I feel this, not merely because of my position as a religious teacher, nor merely because I *must* represent the uniform belief and practice of the Holy Catholic Church; but because it seems to me that it inheres in the actual make-up of every human being, that no education is proportionate, which does not take hold of each distinct and separate element in human nature. The overween-

ing attention to athletic sports, at the expense of proper cultivation of the mind, or the absorption in intellectual pursuits which burns not only the midnight oil, but burns the oil all out of physical force and mental vigour, are both of them to be condemned and avoided; not merely because of their evil results, but because they are developing one part of a man at the expense and to the neglect of the other. And in the same line of reasoning, it seems to me impossible to accept the man as an educated man, whose will is left untrained, whose conscience is inactive, whose mind is not led to contemplate the great mysteries of revealed truth; and who is not reminded that even his physical powers are given him not merely for digging and delving in the earth, but for the devotion of those powers to the glory of God. In an ideal and Utopian condition of society; if Christianity were undivided; if we agreed among ourselves upon even the fundamental principles of the Christian Faith; if there were only two ecclesiastical systems to be dealt with, namely, Roman Catholicism, and what is called Protestantism or evangelical Christianity, this matter could be very readily dealt with. Because each one of these two great lines of thought, the one of which is based upon the tyranny of authority and the other upon the license of individualism (whereas really individualism is liberty *under* law and not license, and authority is a co-ordinate matter, a limited monarchy, a constitutional government); if, I say, we had only

these two opposing principles before us, the matter could be easily arranged by letting Roman Catholics educate their own children in their own peculiar views of religious belief, and letting other Christians train their children, in their way. But no such state of things exists or is likely to exist. Sometimes I think there will be a unification of all the Protestant bodies against the political, educational, and ecclesiastical assertions and assumptions of Rome. But he is a bold dreamer who hopes for such inherent unity in work and worship, as will enable the gathering together of all un-Roman children into common religious schools. I believe, then, that each religious body is bound to provide for the complete training in all matters, moral and spiritual, of its own children ; and in the next place that the Christian Church, using it in its largest meaning, is bound to supplement, in all the various ways in which it can be supplemented, the training that is given in non-religious institutions. I should be thankful if here, under the shadow and wing of this great University, and under the shadow and wing of every great University of America, the Church of which I am a minister could have its own Hall, its own Chapel, its own religious teachers, carefully selected, to develop and present the educational system of the Church ; while at the same time the students in these Halls could get the enormous advantage of access to the lecture-rooms and libraries of the larger Institutions. Failing of that, and failing of

any ability to meet that great demand for instruction, which stirred the mind of Ezra Cornell, and certainly must stir the mind of every thoughtful and intelligent citizen, it seems to me the duty of Christian men and Christian Churches, to recognize the value, and advance the interests of the whole system of public education, beginning with the Common School and ending with the University; and to be diligent in season and out of season, in Church and family, in Sunday-schools and Christian organizations of every sort, to consecrate for God the learning and the acquirements which are obtained in schools, that bear no special religious name and have no special religious influence or intention.

I feel that I am authorized, and I think it is important, to repudiate the impression that a school without definite religious teaching is therefore what is commonly called a godless or irreligious school. The report of your last President for the academic year 1891-92 contains a clear and striking statement in regard to this matter, which I was glad to see and which I am glad to quote.

"I have always regarded it as a mark of special wisdom that in the organization of this University provision was made to secure its perpetual exemption from political and religious partisanship. The clause in the original charter providing that 'at no time shall a majority of the Board of Trustees be of *one* religious sect or of *no* religious sect' would seem to indicate that, while, on the one hand, the University

could never drift into the control of any one denomination, on the other, it was forced to have a fundamental bias in favour of Christianity. While this interpretation is not inconsistent with perfect freedom on the part of teachers and pupils, it is essential to a widespread confidence on the part of a Christian community. While, therefore, there has been a perfect religious freedom in every department of the University, I have always regarded it as strictly within the legitimate scope of my duties as President, to encourage in every way practicable the voluntary religious activities of professors and students."

There certainly can be no question of two things: first, that there can be no religious education which is not based upon the teaching of positive and definite dogma and truth. The theory that education is made religious by the reading of a few verses of the Bible at the opening of the school day, or that the schools have become irreligious by the exclusion of the Bible from them, I have felt for many years to be a great mistake. I believe it would have been wiser, years ago, to have yielded to the insincere demand which was made for the exclusion of the Bible from the public schools; because it would have removed at the same time even the apparent justice of the claim, on the part of any single religious body, to use the public tax moneys, raised for purposes of public education, in their special interest. And because it stands, I think, to reason, that veneering,



even with the costliest and choicest of foreign wood, can never make the plain pine stuff on which it is put anything but plain pine. On the other hand, while a secular school could not be made religious by the reading of the Bible, nor irreligious by its exclusion, I believe it to be also true that the underlying principles of national morality, to which Washington alluded in his farewell address, and which must be taught of course in all educational institutions, must be based upon general religious principles, as the only real motive to the practice of morality. While, therefore, strictly speaking, religion can not be taught, and while, as a result from this conclusion, the authorized teachers of religion must be most careful to supplement the imperfect education which trains merely the mind, it seems to me that no ethics or morals, or philosophy, or history, or science can be taught in any way, except on the underlying basis of general religious truth. Christianity is the atmosphere in which we think and speak and teach and learn and live. It is the influence which has substituted courtesy and consideration for the intolerance, or the worse thing, mere toleration, of the Hebrew people; and it is the power which gives to the agnostic the liberty of his false prophesying and the security and sanctity of his property, his person, and his home. And we have the right to claim, that with all the necessary avoidance of the technical teaching of definite truth, there shall be the absolute prohibition of any effort, either directly or indi-

rectly, to sap the instinctive and natural tendency of a man's mind to belief. Dr. Strong, in his remarkable book, "Our Country," quotes Plutarch's famous saying, "There never was a city of atheists. You may travel all over the world and you may find cities without walls, without king, without mint, without theatre or gymnasium, but you will nowhere find a city without a god, without prayer, without oracle, without sacrifice. Sooner may a city stand without foundations than a city without belief in the gods."

Having said this much, I beg to throw myself with all the earnestness I am capable of into the establishment of two things: first, to assert the bounden duty of the State to rescue all its citizens from the misery of ignorance, which is the inevitable mother of vice; and secondly to press home upon the minds of the young men to whom it is my privilege and responsibility to speak to-day, the debt which their nature as God made it, and their opportunities as God gives them, lay upon them, to learn the duties, and fit themselves to discharge the duties, of Christian citizenship in a Christian State. It is better to face the fact that, and the reason why, the State is obliged not only to establish common schools and support them by a compulsory tax, but also to compel the attendance of children in them. And the basis of the whole argument rests, it seems to me, at its foundation, upon drawing the distinction between what we are very fond of talking of, namely the *rights* of citizens, and the *duties*, both of citizens and

of the State. I do not mean to make too sweeping a statement as to rights. There are certain things which are called rights, inherent in man. The three great elements in the Declaration of Independence, "life, liberty, and the pursuit of happiness," may in a way be called the *rights* of men. That is to say, they are the things which God gives them of His goodness and which no government has a right to take away. But the ground and reason for popular and universal education is not the *right* of the citizen, but the *duty* of the State to itself. It must protect its own existence, and the life and liberty and happiness of its people, by providing against the brutality which belongs to ignorance. And it can only do this, by establishing Common Schools, that is schools for all, and by compelling the attendance of its children in them. In a way it is true—and I believe we ought to be more than we are on our guard against extravagance and excess—that only a limited amount of education is necessary to accomplish this end; that it would be sufficient to ground *all* children in the elements of education, and to let what lies beyond that take care of itself. I am not sure that we are not in danger of risking the stability and usefulness of our public system of education, by allowing it to get into the higher regions of a somewhat sentimental theory. I am quite sure, that in certain cases and in certain ways the free provision of an almost compulsory system of higher education has worked and will work harm. The child of

ordinary capacity, passed on as a matter of course from one school to another, to learn *all* departments of knowledge, which it is capable neither of accepting or appreciating, brings a charge upon the State with no adequate result or return. The over-education of children whose lot in life is likely to lie among what are called the industrial pursuits, sometimes unfits the character for contentment and the cheerful undertaking of the duties of their state of life. It seems to me that we ought to guard, by the insistence of careful and thorough examination, against the idea that *every* child who has gone through the primary school must necessarily pass on to the High School and the University. Sifting, I believe, is needed, not for the first entrance into any, but for every exit from every grade of our schools. Otherwise we are wasting time and money and educating people into unfitness for their work in life, and discontent with their position. But I am very clear, that with the broad and splendid opportunities that open in a country like ours, for everybody, no matter where he begins, it must be true that every child who can receive and use it, ought to have the opportunity of receiving from the State the very highest and completest education that can be given. And therefore not only this University here, and the High School everywhere, but where there is not time for these the system which the Regents have so warmly endorsed, of what is miscalled "university extension," is the highest wisdom for the State of New

York and for the great Republic in which she holds so honorable a place. Let us have no uncertain mind, and speak with no uncertain voice, about the first principle, that the State must for its own preservation reclaim and rescue every child from ignorance; and open to every citizen every opportunity for learning which he shall prove himself able to receive.

And so I pass to consider the question of the duties of Christian citizens to a Christian State. With all my heart I thank God, that, by the very essential principles of the organization of this government, there is no possible complication between Church and State. I should be as sorry to see the Church established here, as I should be sorry, for the sake of the State of Old England, to see the Church dis-established there. But while we rejoice in the entire freedom from all state control in ecclesiastical matters, and while we are bound to repudiate, come from what quarter it will, any attempt at ecclesiastical interference in state matters, I do not think I need be at any pains to argue the position, that the State in America is Christian. In the first place, Christianity is only the other and higher name for civilization. Even the mere dreams of Christ among the higher heathen of the old time, and the clear prophecy of him among the Hebrew people, were all that gave its tinge and tone to even the imperfect civilization of Hebrew, Roman, and Greek. And where the nobler, truer civilization is, it is only the

under side and human name for Christianity. It is the Lord Christ, claiming the kingdoms of the world for His own; imperfectly, as I believe, unless He stands clearly recognized and known, in the familiar lineaments and outlines of the Catholic Creed; but yet plainly enough and powerfully enough, wherever He is known, or His name is named at all. He is in the midst of, and he is the maker of everything that we value, of liberty, of society, of home-life, of the dignity of womanhood, of the reverence for childhood, of the care of the sick and the poor, of the sanctity of oaths, of the stability of government. And the more plainly and the more perfectly he is known and recognized, the more perfect and complete the civilization is.

Apart from this inherent principle, there are the very highest and wisest American authorities for the statement that this government is based upon Christianity. Chief Justice Story says that "Christianity is part of the common law, from which it seeks the sanction of its rights and by which it endeavors to regulate its doctrine." And our great constitutional interpreter, Daniel Webster, says "there is nothing we may look for with more certainty than the general principle that Christianity is part of the law of the land." And if civilization is Christianity, if the civitas is Christian, then it must be that the true civis, the complete citizen, must be Christian too. To claim and reclaim for Him the humanity which He lifted by lowering Himself to enter into it, is the

supreme obligation and the splendid opportunity of every American. We have been living for five and twenty years in dangerous times; times of enormous material prosperity, when the great wave of recuperation from the disaster and distress of the civil war has risen to the flood tide, of such accumulation of wealth, such absorption in the hot haste to get rich, such discoveries in applied science, such opening of avenues for making money, as are rapidly leading us to gross materialism—to the worship of the calf of gold, to a belief in the omnipotent ability of wealth to secure happiness and satisfy the whole nature of man. It must be that the same elements are latent and lurking, which, in the sad surprise of a sudden call for the preservation of the Union, made armed men leap like the fabled phalanx from the teeth which Cadmus sowed. What we need is the call to arms, the consciousness of truth, the summons to defend the right. And all these are really sounding in your ears. When you have learned the lesson, that the selfish life is the ignoble life,—that every talent hidden in a napkin, no matter how clean the name of the napkin may be, is really soiled by being buried in the dirt,—you will begin to look for the place and the way in which your life is to be spent for the advancement of your fellow-men. Next to, and part of, the great and ruling principle of the love of God, comes, it seems to me, the principle which is only its complement, that of loyalty to country. It is quite unpardonable, that because there

is no one incarnate, personified, presentation of the principle of loyalty, that we should lack it in our great republic. I remember the thrill, which stirred me to the depths of my nature, when, at the opening of the Imperial Institute in London last year, I heard Her Majesty, the Queen, as she sat crownless and undistinguished except by the extreme simplicity of dress from anybody in that great multitude, say at the end of her speech, in a voice which filled the room and stirred the hearts of all who were present, "I hope that the opening of this Imperial Institute will advance the unity and the loyalty of *my* empire." I am here to claim, that, by the very principles of this republic, every citizen of America has the right not only, but the duty, to claim with an equal *consciousness* of definite right that the United States of America is *his* empire. The famous saying of the great martyred President, that the principle of America was "a government of the people, by the people, for the people," means this, and it means more than this. Because it means, in the first place, that the people are *to be governed* in order that they may be governors. And 'the people' stand simply for the accumulation of individuals; and if they are to be governed it must be by the attainment of self-government on the part of every separate one. The problem which faces us to-day is intensely the problem of the people, because the great dangers of the Republic grow out of the fact that we are in that process, which makes even boa-constrictors sleepy and indifferent, of



attempting to digest, into the body politic, an enormous mass of alien substance. The foreign immigration into America, which first crowds and then controls our cities, and in that way by sheer brute force of numbers controls the country and the towns, is under our existing conditions a perpetual menace. Alien in religion, in training, in habit of thought, swinging, under the old pendulum law, from the extreme of tyranny, both civil and ecclesiastical, to the extreme of license in belief and life, they are nevertheless, in many of the greatest cities of the country, the governing majority of the population. I am not a believer in restricted immigration; and, when it is applied to the exclusion of the Chinese exclusively, it seems to me a violation both of Christian law and Christian duty, and of the fundamental principles of the government. There are far worse elements, which our present laws invite to enter our Republic, than the "heathen Chinese." And if we can establish a quarantine which will keep out the plague-spot, the escaped criminals and convicts, the ignorant, the idle, the vicious, the scum and outcast of the world, we shall have done a wise thing. But the point, I am sure, of chief protection and chief importance is to break down the theory of the wisdom of the rapidity of naturalization. It is a difficult thing to make a citizen, and it ought to take more time. You and I, native born, have to wait for one and twenty years to attain an age not only of personal but of national discretion, before we are

trusted with the responsibilities of citizenship. And it seems to me a defiance of justice and of common sense, to make a brief residence, with a careless and casual oath, a substitute for our long years of training and our lifelong associations with the birthright of our freedom. I should be thankful if America would once rise to the fact that she will welcome to the abundant opportunities of liberty and of labour all who are disposed to come; that she will keep them strongly within the control of the constitutional principles of her government; that she will protect them in the discharge of their duties and assure to them the possession of their natural rights; but that she will give to them the privilege of sharing in the administration of the government, only when they have been long enough here to have unlearned the foreign habits of thought and life, and have come of age, have come to an American majority, come to be real Americans, in thought and life and feeling and affection and responsibility. I can not see why twenty-one years, if it is not too long for a native born American to become a full citizen, is an hour too long to convert a foreigner into an American. There is a story told of an election held in Cincinnati, at which three foreigners, a German, a Scandinavian, and a Dane, declined to allow a native born American citizen to vote because he could not produce his naturalization papers. I hope the time is coming when three American citizens will stand at every poll, and, according to law, forbid the votes

of any who are not naturalized,—not by naturalization papers, but by training and steeping in the atmosphere of our republican principles. It rests with you, I am quite sure, young men, to see to it that the whole thought of citizenship is illustrated and enforced in your lives.

I believe that what we need to learn more and more is a sense of the dignity of labour; that idleness is an ignoble thing; that work, so far from being part of the curse and consequence of evil, was the first privilege that was given to man when he stood freshly created in the image of God; that the only leisure class in America, as an American woman once said, are what we call tramps. There are two things to be remembered. In the first place, that there is labour which leaves no mark of hardness on the hands; labour of brain, and heart, and soul; labour of care and anxiousness and responsibility; labour that comes often to those who seem to the shallow conception of ignorance to be the leisurely people in the world. I mean the men of wealth, upon whose judgment in the administration of their great possessions rests in large degree the prosperity and safety of their fellow men. This late financial crisis has brought to the fore the fact, that the bankers and business men of America, weighed down with the tremendous sense of the trusts they are administering for others, have had to bear the heaviest brunt of the burden that such crises impose upon men; and I believe that you and I have need to

recognize, with unreserved thankfulness and with great pride, how they have come, many of them with loss of personal possessions, clean and unscathed from all dishonour or unfaithfulness to trust.

To those of us whose line of labour lies in something beside manual toil, there must come home the sense of the great need of higher standards in the professions. No matter what the calling may be, theology, law, medicine, engineering, architecture, mining, anything, the man who enters it is bound to realize that if he seeks merely some selfish and personal gain he is degrading the profession which he has entered; while, on the other hand, he is helping and ennobling mankind, advancing civilization, adorning and building up the State if he mines honestly,—if he builds true and honest houses,—if he argues his causes with true deference to equity as well as to the technicalities of law,—if he avoids the secrecy and sham of quackery,—if he preaches and lives the truth. Set up your standards and set them high, and then live up to them, not for your own sakes merely, but that in this way you may do your duty as Christian citizens in a Christian state.

Nor, I think, may we be unmindful of the fact that this same dignity of labour and this same duty of honesty about it needs to be impressed upon what are commonly called the industrial classes. It is one of the painful and anxious facts of our time, that the best bone and muscle hastens from the country to the city, and leaves fields untilled and farms deserted,

that it may crowd into what is too often the unhealthy stimulus of an anxious and uncertain city life. It is part of the honour of the intention and of the accomplishment of this University, that it tends to advance and elevate the dignity and importance especially of agriculture. While we are bound to insist that men do work, whose implements are others than spades and ploughs, we are also bound to insist that, since the first man was set in the garden to till it and dress it, there is no more honorable occupation than that which sets itself to wring from the reluctant earth harvests for the comfort of mankind; and that there is no greater opportunity of service to America and to the world, than in the enlargement and improvement of the crop-bearing portions of our splendid inheritance.

Indeed, there is a sort of sublime opportunity of restitution in the cultivation of the ground. The groans and travail of creation until now, the thorns and briers which cumber and curse the earth, are the reflection, on material nature, of the sin of its lord. What better service can man do, redeemed himself from the curse by the sweat and blood of the second Adam, than to rescue and reclaim for gracious harvests the waste places and the weedy places of the earth? It is our share in, and our complement of the Lord's redemption of the world.

And all the while what is to be the aim and the ambition of your work? Be careful of this, my friends. There is no more searching statement in

all the Master's utterances than this, "They have their reward." The people who give alms to be seen of men, the people who fast and pray with long faces and the repetition of long prayers where men can see them, and the people who look only to Him that seeth in secret, of all these it is true "they have their reward." That is to say, what a man gets depends upon what he works for. High standards, high aims, high ambitions, set these before you from the start. Money, if you will, but not for its mere having; political place, if you will, but not for self-seeking; literary reputation, if you will, but not for mere popularity.

Every faculty, every endowment, every attainment, every advancement, to the true man is for some further step and for some higher end. Everything that is gained is to be used not merely to gain more of the same kind, but to gain something better than it is by the use of it.

Highest of all aims is the advancement of the glory of God, the spreading of His Kingdom on the earth, bringing men into obedience and allegiance to Him; and this is not merely vagueness and vapidness of words, because God's highest glory is the fact that He seeks the happiness of the creatures whom He has made; and we shall serve Him best and best promote His glory when we set ourselves, after the pattern of His incarnate Son, to the service of our fellow men.

The speech of to-day is naturally and necessarily set in a more serious and soberer tone than the "thoughts that breathed" in "words that burned," yesterday; for the preacher has to deal with deeper truths and in more solemn ways. Yesterday was the day of recollections. This is the day of resolutions. And what recollections they were,—of a great faith, a noble purpose, an irresistible persistence, an unconquerable energy, an inextinguishable hope; of such a growth as staggers us, in even that fractional part of results which figures can compute, till an income of more than half a million of dollars enables one hundred and fifty scholars to teach two thousand young men, in noble buildings furnished with the most perfect appliances that gracious gifts and wise administration can secure; recollections of names that neither patriotism nor grateful affection will let die, Cornell and Sage, Sibley and McGraw, White and Goldwin Smith and Adams, and, not least, Ostrander, whose name lives in the avenue of his elms; men who have had the rare power not only to found, but to build on and add to other men's foundations, content to let the whole sum of their service and spending gather about the name of the Founder; of whom it is true, that he is not less honoured in the University that he founded, than in the friends he found; recollections not only of foundation and accumulation but of the administration of a great trust with that splendid unselfishness which watches and cares for capital from which no personal benefit

accrues, in the spirit that exceeds the law, by loving one's neighbour *better* than one's self.

These are the recollections which are your inheritance, young men, to-day. *Respondete natalibus !*

What shall be done with them? They are too precious to be treated as mere mummied memories of a dead past. They are too alive with love and zeal and energy, to be arranged like fossils on an archaeological shelf. They are too enduring to evaporate in the echoes of your College Song :

“ Hail ! all hail, Cornell ! ”

The noblest past has no value but as it passes through the smelting of an eager present, into the coinage of a finer future. Birthrights are worse than nothing if they do not become the life-rights of their inheritor.

Take, then, the great recollections of this silver wedding of a good name with a good cause, and turn them into the stern resolves : to make your lives as theirs were, who have been making your life here, earnest and helpful, strong in faith and hope and love, unselfish and true and real,

“ Not afraid to dare and do,  
And arrayed in every fight  
On the battle side of right  
With the knowledge that is victory and power, ”—

“ the knowledge of the only true God and Jesus Christ whom He has sent ” ; for this is life eternal.



On Sunday evening, at Barnes Hall, was held the commemorative service of the Cornell University Christian Association. All its exercises took place as announced ; and with this service the celebration of the twenty-fifth anniversary of the opening of Cornell University was at an end.



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VIEWS OF  
CORNELL UNIVERSITY  
IN ITS  
FIRST QUARTER-CENTURY

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CORNELL UNIVERSITY IN 1868

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THE FOUNDER AND THE ORIGINAL FACULTY

These photographs of the Founder and the original Faculty of Cornell University were taken (with the exception of those forming the topmost row in the picture) by Purdy and Frear at Ithaca, in the first year of the University, and were thus grouped by them. The photograph of Professor Agassiz used in the group was from a painting, and is here replaced by one more satisfactory.

The five portraits in the upper row of the present picture were for various reasons lacking to the group, and are now supplied from other contemporary photographs. With this addition the roll of the resident Faculty is complete; and, of the non-residents, Agassiz, Curtis, Dwight, Gould, and Lowell are here.

The numbers of the following key correspond to those of the plate :

- |                          |                            |
|--------------------------|----------------------------|
| 1. EZRA CORNELL.         | 2. ANDREW D. WHITE.        |
| 3. THEODORE W. DWIGHT.   | 16. HOMER B. SPRAGUE.      |
| 4. WILLARD FISKE.        | 17. ZIBA H. POTTER.        |
| 5. EVAN W. EVANS.        | 18. JOHN L. MORRIS.        |
| 6. WILLIAM C. CLEVELAND. | 19. WILLIAM D. WILSON.     |
| 7. BURT G. WILDER.       | 20. WILLIAM C. RUSSEL.     |
| 8. JOSEPH H. WHITTLESEY. | 21. GOLDWIN SMITH.         |
| 9. LEWIS SPAULDING.      | 22. JAMES RUSSELL LOWELL.  |
| 10. JAMES LAW.           | 23. GEORGE WILLIAM CURTIS. |
| 11. ELI W. BLAKE.        | 24. JAMES M. CRAFTS.       |
| 12. CHAS. FRED HARTT.    | 25. T. FREDERICK CRANE.    |
| 13. LOUIS AGASSIZ.       | 26. ALBERT N. PRENTISS.    |
| 14. GEORGE C. CALDWELL.  | 27. ALBERT S. WHEELER.     |
| 15. JAMES MORGAN HART.   | 28. JOHN STANTON GOULD.    |





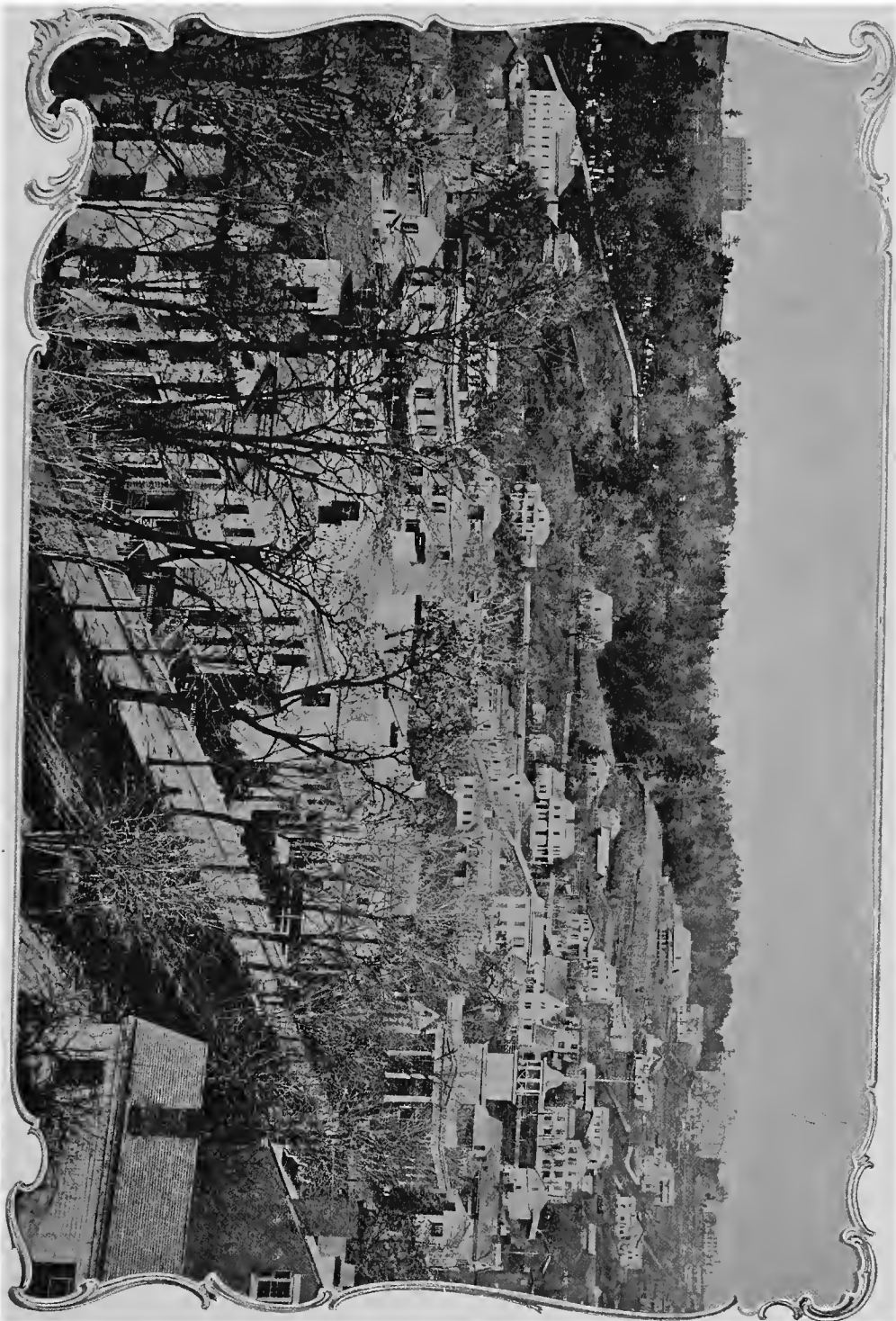


CORNELL UNIVERSITY IN 1868

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THE UNIVERSITY FROM THE VALLEY

The view is from the cupola of the Clinton House, looking toward East Hill. On the crest of the hill, at the left-hand upper corner of the picture, may be seen Morrill Hall (then called "South University"), the one building completed. Just to the right of it the temporary shelter of the chime is nearly hidden by the trees. Near the right-hand upper corner appears Cascadilla Place, built for a watercure establishment, but given to the university at its opening and of the utmost service in its early years. To the right of this, in the background, the "Giles Place" (now Cascadilla Cottage, the residence of Professor Corson). On the left of the picture, beyond Cascadilla gorge, the village burying-ground is seen, and, crossing it, the footpath, then as ever since the favorite short-cut to the Campus.





CORNELL UNIVERSITY IN 1858

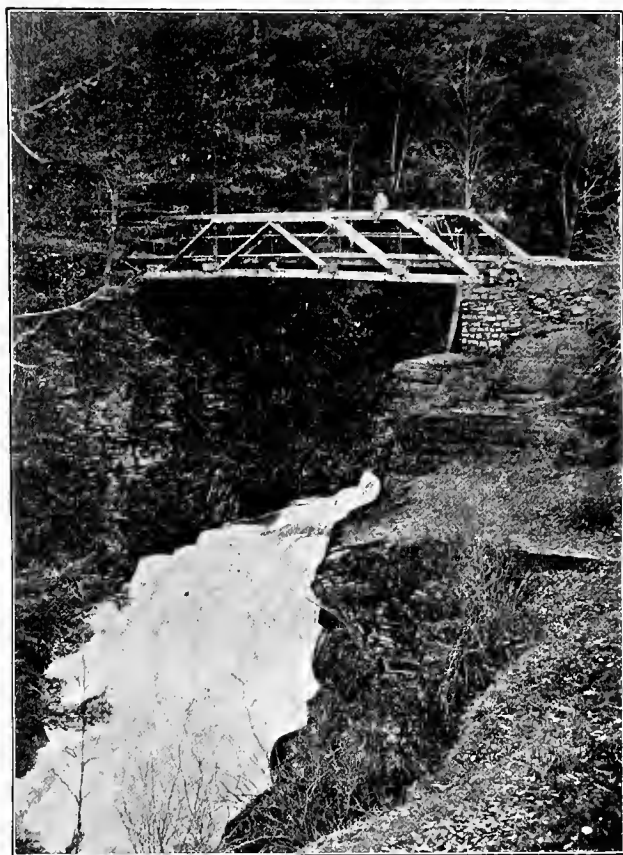
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THE ENTRANCE TO THE CAMPUS

SOUTH UNIVERSITY BUILDING (MORRILL HALL)

The first bridge over Cascadilla gorge, at the entrance to the Campus. It was a wooden structure, crossing at the same point as the present bridge, but much nearer the stream.

“South University” (now Morrill Hall), as seen from the centre of the Campus, looking southwest. The shed-like structure projecting from its northern end is the power-house sheltering the engine which ran the University printing-press. At the left of the picture appears the temporary tower for the chime. In the foreground, just at the right of the embankment, may be seen a spring much used by the students. The white object across the road from Morrill Hall is a trough for the watering of horses.







CORNELL UNIVERSITY IN 1872

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THE CAMPUS, LOOKING NORTH

This view is from near the site of the present Boardman Hall (the school of law). It was taken in early May of 1872, and was distributed by the *Cornell Era* as a gift to its subscribers. Each of the twelve negatives taken had a different group of students in the foreground. Morrill Hall (then "South University"), McGraw Hall, and White Hall (then "North University") appear at the left, Sibley College in the background, and at the right the temporary wooden building used as a chemical laboratory and familiarly known for years as the "Old Lab." Sundry farm buildings of the University may be seen behind.

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CORNELL UNIVERSITY IN 1878

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THE CAMPUS, LOOKING NORTH

THE CAMPUS, LOOKING SOUTHWEST

These two views, taken in the summer of 1878 from Sage College, the one looking north, the other southwest, show all the buildings of the Campus proper except Sage College itself.

In the upper view appear in the foreground Sage Chapel and the house of Professor Babcock ; at the left, behind, Morrill (South University), McGraw, and White (North University), with the lake in the distance ; in the centre, half-hidden by the trees, Sibley College ; and, at the right, the Old Laboratory with the farm buildings in the background.

In the lower view are seen the residences of Professors Crane, Shackford, and Morris, and, still further to the left, the barn-like old Gymnasium, owned by the students. Beyond may be dimly made out Ithaca in its valley with the surrounding hills.



1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.	1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.	1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.	1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
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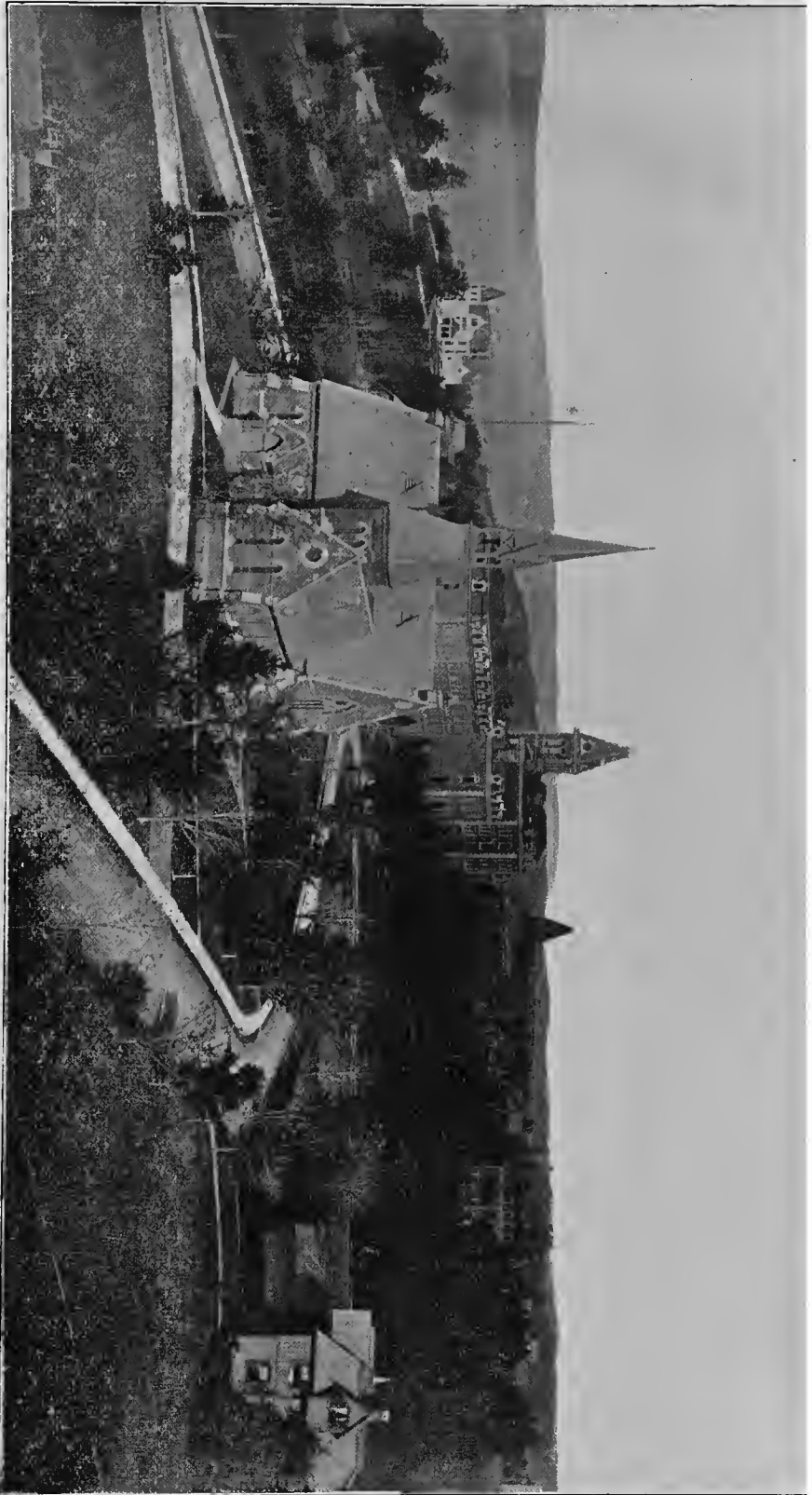


CORNELL UNIVERSITY IN 1887



THE CAMPUS, LOOKING NORTH

Again a view from Sage College. In addition to the older buildings, a new physical laboratory (now Franklin Hall) looms up at the northwest corner of the Campus, in the angle between White and Sibley ; and over the top of the "Old Lab" (become the Civil Engineering Building) are visible the roofs and tall chimney of the additions to Sibley College. The strange mast seen over the western gable of Sage Chapel is the pole of the University's weather signal station. Beyond it, on the brow of the hill, overlooking the lake, appears the McGraw-Fiske mansion. In the immediate foreground, at the left, may be seen preparations for the erection of Barnes Hall.



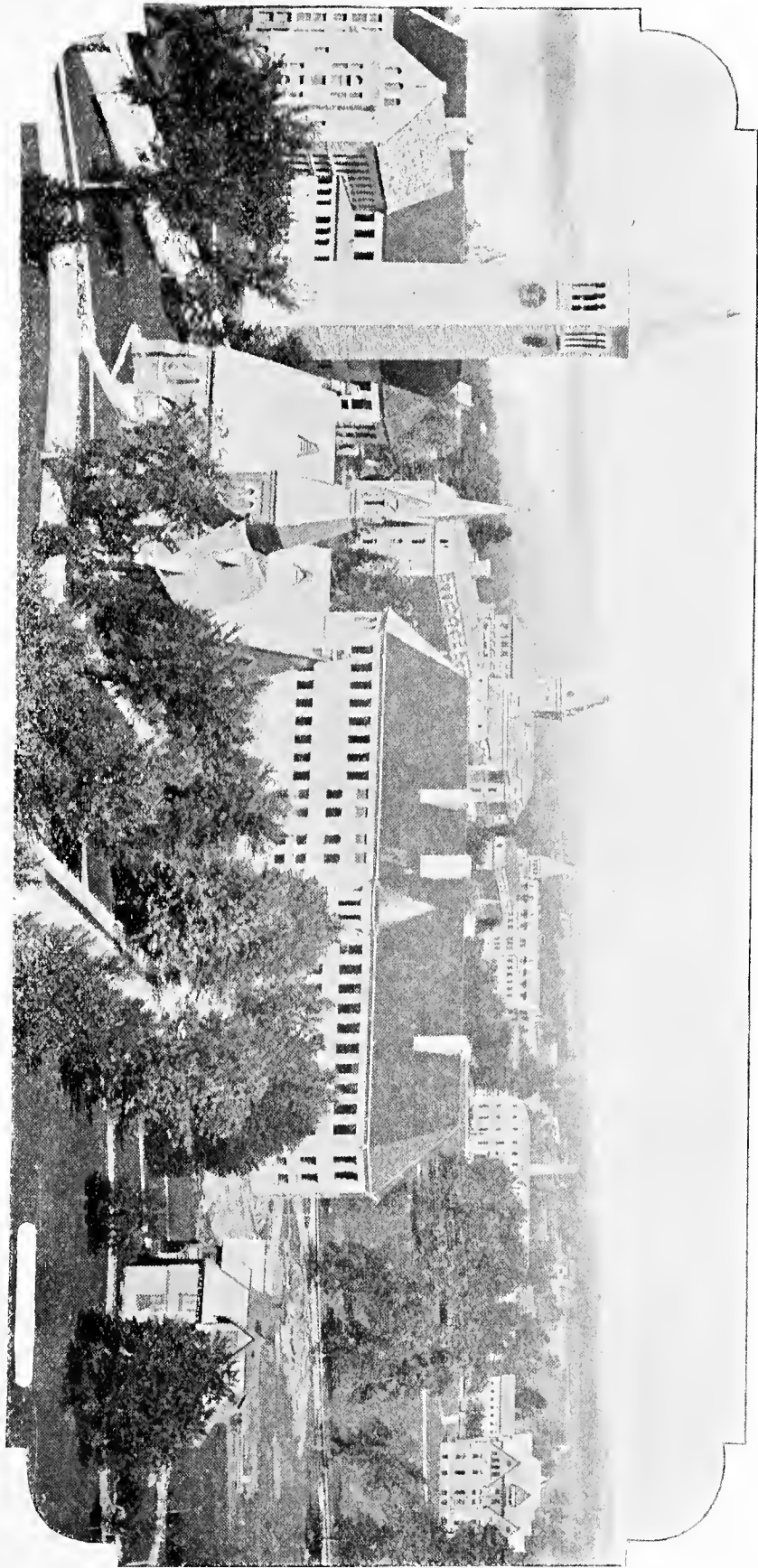


CORNELL UNIVERSITY IN 1893



THE CAMPUS, LOOKING NORTH

The view is again from Sage College, but with striking changes. Beyond Sage Chapel, at the left, the new University Library, with its bell-tower ; at the right, the new law building (Boardman Hall). In the background, over the roofs of McGraw and at its left is seen the chemical laboratory (Morse Hall). Sibley College, in the centre, has doubled its original size, and is flanked by lesser buildings, its workshops. The old laboratory has disappeared, and looking past its site one sees instead the new college of Architecture and Civil Engineering (Lincoln Hall).







CORNELL UNIVERSITY IN 1893



THE CAMPUS, LOOKING SOUTH

Looking south from Sage Chapel. At the left, Sage College, the residence of the women of the University. In the foreground, Barnes Hall, the home of the University Christian Association. At the right, further back, the combined Gymnasium and Armory, flying its flag. Over the roofs of Barnes Hall and Sage College may be seen the homes of professors. The tall building in the distance, at the left of the Armory, is that of the Cascadilla School.





CORNELL UNIVERSITY IN 1893

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SAGE COLLEGE

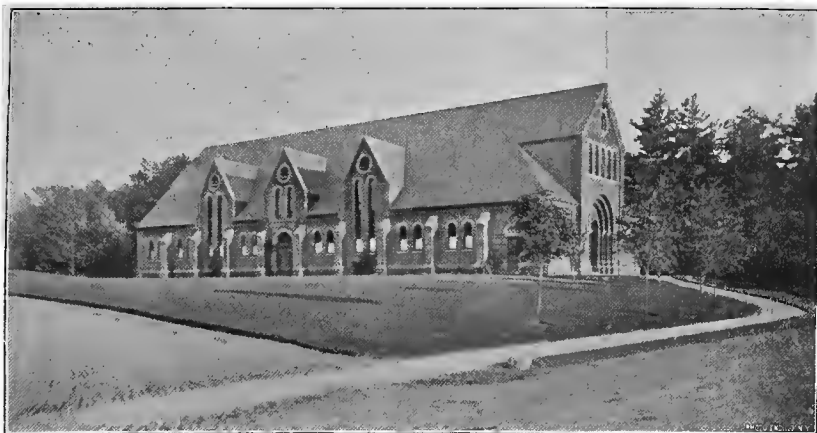
BARNES HALL

THE ARMORY (THE GYMNASIUM)

Sage College, from the southwest.

Barnes Hall, from the northwest. Sage College and the Armory in the background.

The Armory (the Gymnasium) from the northwest.







CORNELL UNIVERSITY IN 1893

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THE UNIVERSITY LIBRARY

The University Library, from the Campus, looking south-west. At the left, its bell-tower for the chime and clock.





## POSTSCRIPT.

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(From the Minutes of the Board of Trustees, April 24, 1894.)

The President of the University presented a final proof of the publication reporting the Proceedings and Addresses at the Quarter-Century Celebration, and offered the following resolutions, which were unanimously adopted :

*Resolved*, That the cordial thanks of the Board be, and the same are hereby, tendered to Professor George L. Burr for the labor, care, and taste with which, in fulfillment of the editorial task laid upon him by the Board, he has accomplished the preparation and illustration of the volume containing the Proceedings and Addresses at the Twenty-Fifth Anniversary of the Opening of Cornell University.

*Further Resolved*, That Professor Burr be directed to publish this minute as a postscript to the volume.















